

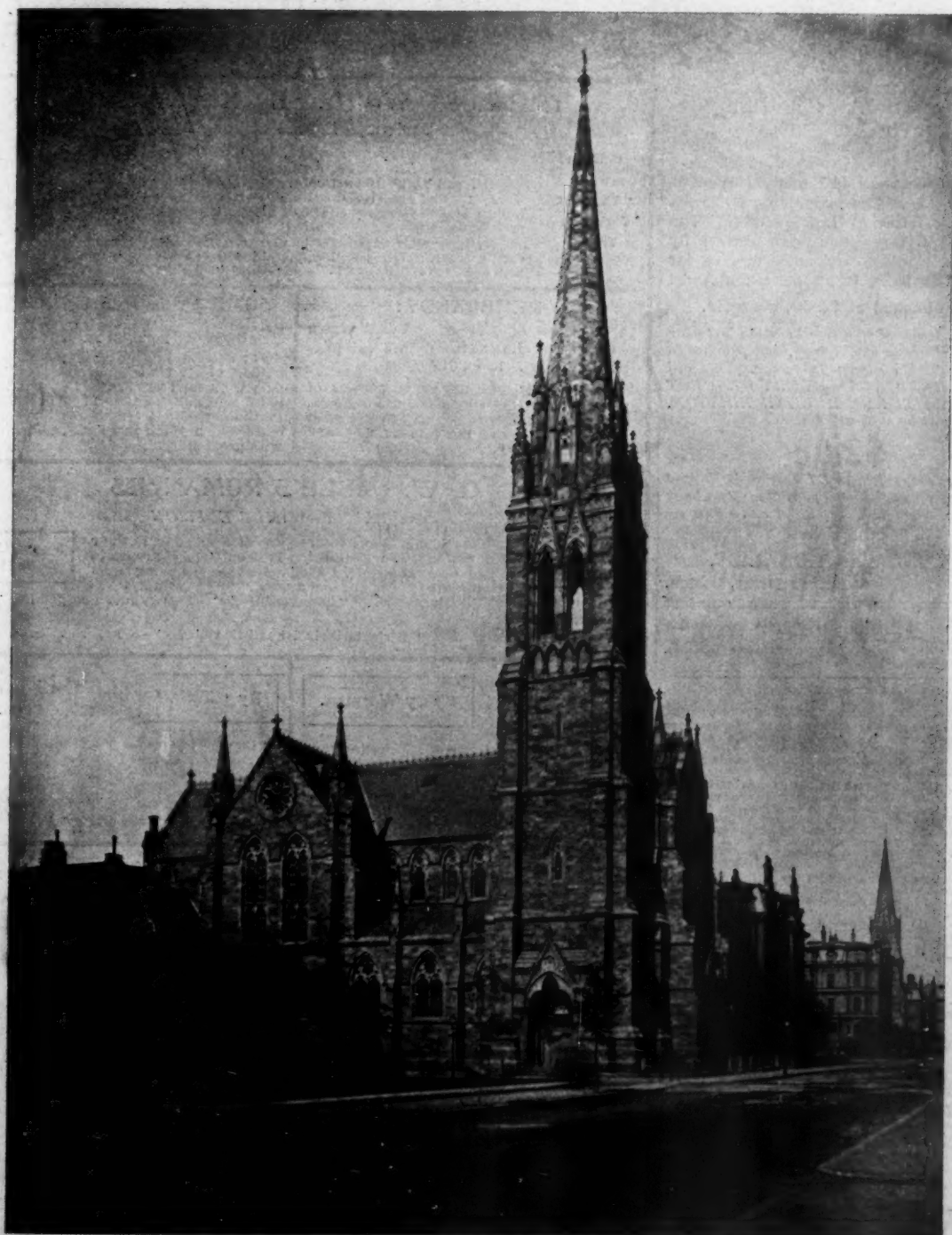
Rev. P. T. Forsyth on The Future Life An Alert Western Church

Volume LXXXIII

Number 45

THE
CONGREGATIONALIST

Boston Thursday 10 November 1898



CENTRAL CONGREGATIONAL CHURCH, BOSTON

(A Modern Gothic Church Building. See The Story of Architecture, III., page 633)

The Book of The Pilgrimage

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THE BOOK OF THE PILGRIMAGE is a sumptuous quarto, printed on heavy coated paper, wide margins, uncut edges, and bound in white parchment paper. It gives a charming account of the very remarkable journey of the party of Congregationalists to the shrines of the Pilgrims in England and Holland in the summer of 1890, an event of peculiar significance with which every Congregationalist should be familiar. It contains over sixty illustrations, many of them full-page, and about seventy portraits of distinguished men and women in England, to whom, as hosts, the Pilgrimage Party was indebted. In addition to this there are four group pictures of the party, including two of double-page size. There are over one hundred facsimile autographs, many of them of great interest, and including a characteristic letter of Ian Maclaren. The initial letters have been drawn by Ipsen, who also furnished designs for the title-page, frontispiece and finis.

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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1810: The Congregationalist, 1840

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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 10 November 1898

Number 45

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THE rising tide of interest in foreign missions is attested to by the size and character of the annual meeting of the Woman's Board, held in Springfield last week. Our largest church there was hardly big enough to accommodate the persons who thronged to several of the sessions, and there was abundant evidence as the meeting proceeded that the cause of foreign missions never had a stronger hold upon the hearts of the great constituency of this noble organization. The presence of so many college young women from Northampton and South Hadley, and the direct appeal of many of the speakers to them and to the young blood which they represent, show that it is still possible to enlist youthful sympathies in behalf of a cause which since its inception has fascinated and swayed some of the noblest young men and women of two continents. Whether or not new fields for Christian missions are opened as the result of the war with Spain, we have every reason to believe that the world-wide opportunities confronting the Christian Church are to be appreciated from this time forth as never before.

The *Outlook* takes issue with Senator Dawes's letter on the Mohonk platform in last week's *Congregationalist*, and affirms that the platform did not denounce the Indian Bureau or the Indian commissioner, but that it denounced the administration of the Bureau as part of the spoils system and insisted that it should be brought to an early close. The question of closing the bureau can hardly be discussed intelligently till some definite plan of administration is offered to take its place. A committee was appointed by the conference to present such a plan at its next meeting. Meanwhile the fact stated by Senator Dawes, that the removal of Dr. Hailman from the superintendency of Indian schools—a position

which he had filled with eminent success—was occasioned by a petition for the appointment of another person signed by nearly all distinguished men friendly to the administration, prompts the *Outlook* to say what all friends of the Indian are agreed on, "that it is not the politicians but the people who are responsible for the spoils system—the people who, either of deliberate purpose or with thoughtless good-nature, sign a petition, the granting of which will necessitate the removal of a competent official and the substitution of an untried official in his place. We shall never get the best administration of any department in this country until the people understand that the nation needs expert service and insist on possessing and retaining it."

We know a pastor of a church of more than 200 members. He invited a secretary of one of our missionary societies to spend a Sunday with him and present that work to his people. The invitation was accepted. The secretary on arrival found that the pastor had gone away for a few days' rest, but a note explained that the church was left in the secretary's hands, morning and evening, and exhorted him to set forth fully before the people the work and importance of the society. The secretary officiated at both services. Several weeks passed and he received no word of acknowledgment. Then he wrote to that pastor suggesting that the society was entitled to a collection. He received a brief note in reply, inclosing what purported to be the collection. It was a few cents short of one dollar. The usual payment for a Sunday's pulpit supply in that church is \$25. This way of treating secretaries of our missionary societies is not so unusual as it may seem. A letter is before us from a pastor to one of these secretaries reminding him of an appointment for a Sunday in last month. The writer says, "I do not know that I could do anything to help you if I were present when you are in my pulpit. I expect to be away for about ten days. Tell the stage driver to leave you at Mr. —'s. I will pay your bill there. I hope my people will get enthused for your society." Probably the secretary prays that the pastor may be "begotten again unto a lively hope," for if he does not wake up to a livelier hope than he expressed in that letter the society will get little support from his church. These things make us wish that a chair of professional courtesy and of missionary responsibility might be established in our most popular theological seminary.

One cannot read the last issue of the *Christian Advocate*, with its report of Bishop Warren's journeys in South America visiting Methodist missions there, Bishop Foss's report on his visit to the Methodist missions in India and Bishop Hartzell's tour in Africa, without

realizing anew the profound influence for good upon the churches at home and the missions abroad which this wise principle of administrative oversight exerts. The breadth of view, the accurate information as to local conditions and needs which their travels about the earth give to the bishops must prove very helpful when they come to sit down with the clergy and laity at home and apportion the gifts of the faithful or lay out the campaigns of the Lord. It is doubtful whether there are twenty-one other men in the United States whose sum total of knowledge concerning conditions of life—material and spiritual—in this country and throughout the world can compare with the twenty-one general superintendents of the Methodist Episcopal Church. The moral for denominations whose polity is more elastic than that of the Methodists is to adapt their principles so far as is possible.

It has become a fashion for High Church Episcopalians in England to praise extravagantly that notorious persecutor of the Puritans, Archbishop Laud. A stained glass window in Shakespeare's church, Stratford, represents him in a beatific state with our Pilgrim fathers gazing up at him apparently in an attitude of worship. The money for this window was contributed by Americans. It is, however, a satisfaction to note that there are eminent Churchmen who know what his character was and frankly state it. At the recent dedication of a stained glass window in memory of Laud at Gray's Inn Chapel, the Bishop of London characterized him in these words, which might appropriately be engraved under the window:

His was a nature that had never touched a woman's heart; he was strictly logical, with a masculine mind, deficient in sympathy. Spiritual life was lowered by Laud, who spent his life making trifles of an importance they did not possess, and stamping upon the English mind that strange quality of struggling about external things, and fighting for great principles upon small issues, which still makes the history of religious thought so hard to understand.

Right living has always been a passion with distinguished Christians. They have had an enthusiasm for God's will which was quite of the Scriptural quality and tided them safely over the shoal places of life's voyage. "O, how love I thy law!" wrote a Hebrew poet, and John Bunyan put the thought in action when, on his way to trial, he says: "Wherefore as I went I lifted up my heart to God for light and strength to be kept that I might not do anything that might either dishonor him or wrong my own soul or be a grief or discouragement to any that were inclining after the Lord Jesus Christ." In this strength he refused to speak the single word which would have sufficed to save him from the jail. This is a comprehensive prayer, which we might well

make our own as we go out to the trials of our daily business. It includes the three great enthusiasms—supreme love to God, natural care for self and a charitable affection for our neighbor. Christian enthusiasm keeps God's kingdom always at the front in thought and work. When it grows cold it is high time for us to be looking to our own hearts' need and fearing lest we prove a stumbling-block to others. Waning enthusiasm means a dwindling usefulness and a lessening satisfaction. When the tide ebbs unduly ships of service are stranded on the shore.

Why Congregationalists are Not Baptists. IV.

Besides Baptists who are known by that name only, at least a dozen denominations are distinguished by some additional title which indicates why they have separated from other Baptists. Some insist that Christians should wash one another's feet. Some require the observance of Saturday instead of Sunday as a holy day. Some oppose missions and Sunday schools. The reasons which separate these bodies from one another are sufficient to keep them apart from Congregationalists.

But why should not Regular Baptists, as they are called to distinguish them from other bodies of that name, and Congregationalists unite? Baptists are Congregationalists. Both denominations have substantially the same church government, the same doctrinal belief and the same freedom in forms of public worship. Leaving out the subject of baptism, a worshiper in a church of either denomination, unless he had been otherwise informed, could not tell to which it belonged.

Congregationalists do not believe that baptism makes a person a Christian. Neither do Baptists. Both believe that every person is a Christian who is a disciple of Christ and in some measure reproduces the life of Christ through the power of the Spirit of God dwelling in him. The members of each denomination recognize those of the other denomination as Christians. Congregationalists believe that immersion is a form of baptism, as are pouring and sprinkling, the latter forms having been predominant among Christians since the first Christian century. Congregationalists believe that the infant children of believing parents are included in the covenant of those parents with God, and therefore that such parents may properly present their children for baptism. But Congregationalists do not insist on such baptism or belief in it as a condition of church membership. They claim liberty for themselves on these two points connected with baptism and accord it to others.

Baptists hold that immersion is the only form of baptism, and that adult Christians are the only proper subjects for it. They deny liberty to their members on these two points, and refuse to join in the Lord's Supper with Christians who claim such liberty. Therefore, while Congregationalists welcome Baptists to their fellowship, Baptists refuse fellowship to Congregationalists. This last statement applies generally to Baptist churches in the United States, but only to a small proportion of those in Great Britain.

Between the two denominations mutual

regard and brotherly feeling prevail. Congregationalists, while they would welcome closer relations with Baptists, respect the sincerity of conviction which compels them to maintain their exclusiveness. So far as Congregationalists are permitted to work with Baptists for the common purpose of maintaining Christian life in the communities where they dwell together and of bringing the world to Christ, they do so gladly. One of the chief reasons for regretting the barrier which separates the two denominations arises in communities where both are not needed, but where Baptists find it necessary to maintain churches to which only those persons can be admitted who accept their views concerning baptism.

Duty and Destiny

These are the two key words of President McKinley's policy. He has united them as the principal theme of his recent addresses. He believes that if as a nation we are ready to obey the dictates of enlightened conscience concerning Cuba and the Philippines, God will open the way for us so to do our duty as to bring honor to him, to humanity and to ourselves. The President says: "Duty determines destiny. Destiny which results from duty performed may bring anxiety and perils, but never failure nor dishonor."

No President of the United States has ever shown more profound faith in the guidance of God, or has given greater attention to moral considerations and religious sentiment in planning public policy, than Mr. McKinley. These considerations are ignored by some able politicians and brilliant newspapers. The President's ability and even his character are belittled by them for the purpose of weakening his influence. For example, the *New York Evening Post* characterizes him as "a man who has been in our politics for many years and has attained mature age without reaching any eminence or making any mark except by fanatical devotion to a protective tariff, who was elected to the presidency by mere accident, under pretense of reforming the currency." Such sneers at our nation's leader and like sneers at the principles by which he is guided and would have the people obey, find frequent expression in quarters where we have been wont to look for wisdom. But Christians of every name will support the President in the principles he avows, and will support him so far as he aims to shape the policy of government in accordance therewith. To refuse to do so would be to repudiate our faith in God.

The President has proved himself to be an able as well as a Christian statesman. He has sought to discover and obey the will of the people and at the same time to lead them to a higher sense of their responsibilities. We need not heed every rumor of his plans, to oppose or advocate them before they are declared. He has had experience in politics. He is not likely to attempt to execute a policy which the citizens of this country would repudiate. He believes that in the final issues moral and religious forces will prevail in the minds of the American people. So do we. "Duty determines destiny."

Yet what is our duty as a nation toward Cuba and the Philippines is still an open question. Conscientious and able men

oppose one another. At one extreme are those who maintain that this nation is incompetent because of its structure, history and the character of its people to assume responsibility for other nations which are below itself in their civilization. Such men point to our treatment of Negroes, Indians and Chinese as conclusive evidence of our incompetency. A local quarrel in a backwoods neighborhood between ruffianly whites and Negroes is caught up as an argument for abandoning the Philippines. We and our country are at the mercy of rascals, say these reasoners. Croker and Platt and Quay control us for their own selfish ends. To attempt to give better government to other people would only give more power to our bosses. Bishop Potter expresses this sentiment in *Harper's Weekly*. He declares that members of Congress, jingo newspaper editors and political contractors "have turned the glory of our victories into the shame of our most criminal incompetency in every department of the practical administration of a great army. . . . The 'imperial' idea has for this republic no better promise than identical results, only in far larger proportion; to the further degradation of subject races and to the greater dishonor of those who are to rule them." The author of Ecclesiastes in his gloomiest hour uttered no worse indictment against human nature than this. Has Bishop Potter quite overlooked the work of General Wood at Santiago, the plans of Colonel Waring for Havana, to which he sacrificed his life, and the heroism of uncounted American men and women in the service of humanity during the last six months? Has he lost faith in his country?

At the other extreme are those, whom it is not necessary to quote, who maintain that wherever our flag has been raised it shall forever remain, and that we must expand our territory wherever we have opportunity.

As for ourselves, we have not lost faith in our nation's ability for self-government, or in its fitness to help other nations which may become dependent on it. We would not run recklessly to fight other people's battles. But we would not run away when battles were being fought which we could make victories for righteousness. Nor would we leave the field after battle till we had cared for the wounded and secured the fruits of victory. Our war with Spain was undertaken professedly in the interests of humanity, to relieve the oppressed and helpless. Our action and policy, in the position where we now find ourselves, must be for the same purpose. Senator Hoar, in his speech at Worcester last week, stated, we believe, the sober conviction of the majority of the nation when he quoted the views of his colleague, Senator Lodge: "He declares that he will not turn the people of the Philippine Islands back to Spain; that he will not hold them as a conquered people, at the cannon's mouth; that he will give them a chance to be free; that he will give them a chance to govern themselves; that there shall be order in those islands instead of anarchy; that they shall have peace and the opportunity to decide their own fate. Now if this be imperialism, then, unless I have misunderstood the temper of the people of Massachusetts and have failed to read her history aright, we are all imperialists."

So far duty plainly points. What destiny is to follow doing that duty is not yet clear. Senator Hoar thinks he sees further. He says: "We will emancipate this maiden; we will make her, if it be necessary, a wedding present and help to give her a dowry. But we will not make her our slave, and certainly we do not propose to marry her." Yet if we are ready to do so much for her we shall hardly suffer her again to be plundered and degraded by oppressors like Spain. Perhaps we shall protect her and her growing family in a home of her own which she could not maintain without our aid. But whatever duty calls us to do we shall try to do with our might, believing that the destiny thus to be created will be worthy of this great nation. We adopt with confidence the President's words, "Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery." "But pursuing duty for duty's sake is always sure and safe and honorable."

Kinship

A man absorbed in successful business left home the other day on a journey, parting for a week or more from an affectionate wife and children, all in their usual health. Suddenly, without warning, a telegram summoned him back, only in time to sit for a brief hour beside the body of his wife and to share in the last services which left his home in darkness. A young lady three years ago left a household of which she was the pride in a Western village, and went abroad to complete her studies. She won honors and accepted an offer of a fine position as a teacher in an Atlantic seaboard city. She returned in time to spend a few weeks at home, when her father died, leaving her no choice but to recall her acceptance of her position and take the cares of the household which had lost its head. We know a minister with a message and a passion to preach it. He is in his early prime. Men have listened to him gladly. But disease has put on him a hopeless embargo of silence.

These friends of ours are asking, in grief and disappointment, to what service they are called away from chosen paths that will justify the preparation they have made and the work they have done. Others, like them, some of them beyond the range of our personal acquaintance, but who have possessions in us as we have in them as belonging to *The Congregationalist's* household, are asking the same questions in like sorrows and perplexities. If each could speak to the other the sympathy he would gladly give, the kinship would be felt. May we not realize it by asking our Father to give to each the light and guidance he craves? We may be sure that no door closes which we had hoped to enter without the opening of another door of usefulness into service where we are needed. The unseen hand which closes the one opens the other, and does both with the same kindness. The disciple knows of the hour when his Master said, "If it be possible, let this cup pass from me;" and his heart swells with unspeakable gratitude that the cup did not pass, that the Master drank it to the dregs, and that because he did this the disciple is re-

deemed unto eternal life. If we take in the same spirit the cup pressed to our lips by the same hand, then there are certainly those who will be grateful to us for service rendered to them through our trial, though neither we nor they may now know what that service is. Is not the Master saying to us also, as he did to that other disciple, "What I do thou knowest not now, but thou shalt know?"

And we have kinship in suffering and service, though separated by space and surroundings. For we have the same faith and the same aims, and serve the same Lord. Even now our trust, our courage and our devotion shall show us glimpses of how God is using us to do his glorious will in those whom he loves and whom we shall love when we come to know them. The assurance of it will comfort us in the shadows of the present. These will be somewhat lightened by knowing that there is a silent fellowship among those who know that the time is coming when they shall see of the travail of their souls and be satisfied.

Forgiveness of Others

Injustice is hard to be borne. This explains why forgiveness often, not to say usually, is so difficult. Whatever injury may have been done to us, we feel that we have been treated unjustly. Often we are mistaken. But so it seems. And injustice seems to concern not only ourselves but the whole universe. Not to resent it seems like disregarding the public good, like being untrue to the great principles of righteousness on which the welfare of the race is based. Thus we exaggerate our own importance and that of the injury which we have suffered. Indignation distorts the whole situation.

We are bound to forgive. God has commanded us to do so. The duty may be hard but not the less is a duty, and he who means to do his duty at all hazards will accept the fact. But he who takes a higher view sees in forgiveness a privilege. The element of considerateness, and even affection, comes into the matter. He loves others too much to cherish hardness towards them. He tries to look at matters from their point of view and usually finds enlightenment. He thinks also of his own frequent need of forgiveness and seeks to do as he would be done by. The gentler, more gracious spirit finds forgiveness easier.

Forgiveness brings its own rewards. It wins the love of others, substituting it in the place of their hostility. It also secures that inward satisfaction which is due to the loyal discharge of duty and the hearty yielding to noble, holy motives, the sweetest of all recompenses. It enables us to understand better the divine character, the forgiving, long-suffering tenderness of our Lord. It expands, exalts, purifies and dignifies the whole being.

It is not a sign of weakness but of strength. It takes a higher degree and a higher quality of character to forgive than to persist in an implacable mood. It costs a struggle, usually vigorous, often severe, and only a strong soul, if any, conquers readily. But when we have learned the habit of forgiveness, we have attained unto much of both the strength and grace of Christ himself.

Current History

Spain Refuses to Cede the Philippines

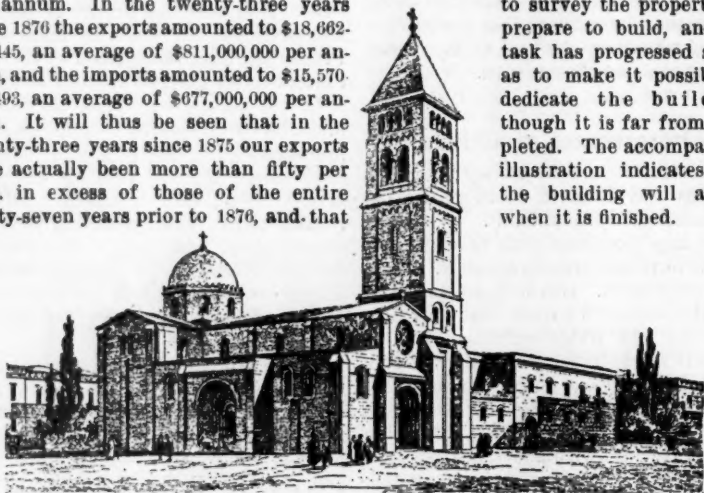
Spain, as might have been expected, has refused to cede to the United States the islands of the Philippine archipelago. She could do no less and "save her face," to use a technical term well understood by diplomatists. It is believed by well-informed observers in Madrid, Paris and Washington that in due time Spain will assent after the commissioners of both nations have come to terms as to the precise amount of financial remuneration which the United States is to render unto Spain for debts incurred legitimately or "pacifically." If Spain had found, or was likely to find, European support in this crisis, or if the best informed and most far-sighted Spaniards believed it essential to Spanish prosperity that the Philippines should be retained, it might not be wise to predict a peaceful settlement of this issue. But, save the growls of the German press and the snarls of some of the French journals, Europe as a whole seems content to let the two nations settle the issue for themselves, never for the moment, however, ceasing to understand the profound significance of the intrusion of the western republic into the affairs of Europe and Asia. Spanish publicists frankly admit, when speaking for home consumption, that Spain's true interests demand that all efforts to govern colonies should be given up, and the commercial classes of Spain look upon further resort to arms as suicidal.

In the United States sentiment as to the wisdom of claiming the Philippines is far from unanimous, although most citizens are still of the opinion—and ever will be, we are confident—that Spain must give them up. Radical differences appear, however, when men who agree on this point prescribe as to the course to be followed after the Spanish title passes. But even those who thus differ will frankly admit, or ought to, that our representatives at Manila, Paris and Washington know more about the issue than any equal number of private citizens, however intelligent or patriotic. And we suspect that when all the facts which our officials now know are made public much of the opposition to annexation will fade away. Theory will give way to fact. If many of those who oppose annexation were younger men, or less identified with issues which their generation has approached in one way, but which must be approached by this generation in quite another, they would be less virulent in their attacks on the Administration and the "gibbering fools"—to quote *The Springfield Republican*—who feel that as outraged humanity called us into the war, so regard for humanity at large must be our chief consideration in dictating the terms of peace.

The Material Prosperity of the Nation

So far as the argument for national expansion rests upon economic grounds it has little force with us. Neither cupidity nor self-interest tempt us to stir a hand to annex either Cuba or the Philippines. If we do it it must be with higher motives and fully cognizant of the fact that it is to be expensive like all other tasks of social amelioration. Our commercial prosperity in the future will depend more on our skill in utilizing the forces of nature than on the extent of the area which we control politically.

This is made apparent by the inspection of the following facts, just published by the Statistical Bureau of the Treasury Department: The tide of international commerce turned in favor of the United States in the centennial year 1876. Prior to that date the balance of trade against us had been (beginning with 1789) \$2,236,405,610. Since that date the balance of trade in our favor has been \$3,091,440,952. In the eighty-seven years' operation of the Government prior to that date there were but sixteen years in which the annual balance of trade was in its favor. In the twenty-three years since that time there have been but three years in which the annual balance of trade has been against it. In the eighty-seven years prior to 1876 the exports amounted to \$12,309,653,384, an average of \$141,000,000 per annum, while the imports amounted to \$14,546,994, an average of \$167,000,000 per annum. In the twenty-three years since 1876 the exports amounted to \$18,662,344,445, an average of \$811,000,000 per annum, and the imports amounted to \$15,570,903,493, an average of \$677,000,000 per annum. It will thus be seen that in the twenty-three years since 1876 our exports have actually been more than fifty per cent. in excess of those of the entire eighty-seven years prior to 1876, and that



THE CHURCH OF THE REDEEMER

the average annual exportation since 1876 has been nearly six times as much as the average annual exportation prior to that time.

We now stand before the world a creditor, not a debtor, nation. If Europe were to go to war tomorrow we would loan gold to London and Paris. As such a power it is impossible for us to abstain, if we would, from profoundly affecting the dynastic history of Europe and Asia, and that usually in peaceful ways.

The New Republic

On Nov. 1 the republics of Nicaragua, Salvador and Honduras ceased to be nations and became states in a new republic—the United States of Central America—a nation with a population of about two million souls, an area of 110,000 square miles, and including the territory through which the great inter-oceanic canal probably will be built that will wed the Atlantic to the Pacific. To all conversant with the checkered career of these peoples since the Spanish yoke was thrown off it will be a welcome thought that with this more formal and newly devised form of government a greater degree of stability may be attained. With this new republic our nation, whose Constitution has served so admirably as a model for the new neighbor, is bound to have intimate relations as the years go by. First in order of importance and in point of time will be the discussion of the terms on which the Nicaragua canal is to

be ceded, built and controlled by the United States and Great Britain. For it must not be forgotten that unless the Clayton-Bulwer treaty is abrogated we must share the control of this great highway with Great Britain.

The German-Turkish Alliance

Emperor William I. of Germany, with great pomp, consecrated the Church of the Redeemer in Jerusalem on Nov. 1. He declared his staunch belief in the Christian faith as it is set forth in Lutheran standards and expressed the earnest hope that the church when completed would be the center of a work for Christ which would be blessed of God. The edifice, an excellent picture of which, taken from the *Lutheran*, is printed herewith, stands on land given to Frederick William of Prussia in 1869 and is on soil that was formerly in the possession of the Knights of St. John. In 1871 Emperor William I. began

to survey the property and prepare to build, and the task has progressed so far as to make it possible to dedicate the building, though it is far from completed. The accompanying illustration indicates how the building will appear when it is finished.

As to the precise details of the agreement perfected between the sultan and his Christian ally during the past two weeks there is no agreement, even in the semi-official German press, but that such an agreement exists, and that Germany is now in the ascendant, where France was up to the time of the Crimean war, and where Great Britain afterward was similarly dominant until a few years ago, is now conceded in Europe, and nowhere does it create more dissatisfaction than in Russia. Joined as allies in land warfare against any other two Powers in Europe, there is little doubt that Germany and Turkey together would be victorious, especially if all that Turkey was called upon to do was to defend Turkish autonomy. And that is the chief point to be noted in considering the import of this new compact. Turkey is rehabilitated and given a longer lease of life as a European Power. Incidentally, to be sure, a covert blow at Russian aspirations has been struck which may return to plague Germany later. Of course, if Great Britain and Germany have recently come to an agreement as to their future course in Asia and Africa, then British interests, that otherwise might be imperiled by German ascendancy in Asia Minor and Syria, are now reasonably secure.

Britannia Alert and Armed

Henry Norman, who succeeds Harold Frederic as correspondent of the *New York Times*, cables that the scale of British expenditure of money and energy in preparations for naval combat, during the past two weeks, has not been equaled since the days of Nelson. This is an expert journalist's way of stating what must have been apparent to every department of state in Europe and Asia and America. But, while many know this fact, few there be that fathom the import of it all. Does it mean simply a display at an opportune time of British preparedness for war on short notice? Does it mean that Great Britain, cognizant of continental intention to interfere with Spain and the United States in the settlement of the Philippine question, is preparing to reveal to the world the existence of a compact which continental Europe dreads, namely, an Anglo-American alliance? Does it mean that Great Britain is about to declare a protectorate over Egypt and wishes to overawe France and her ally Russia? Does it mean that Russia has been detected taking advantage of the complication with France over Fashoda to grab New Chang, a Manchurian port in which British trade is protected by treaty, and that the lion is about to say to the bear: "Retreat! Cease your game of grabbing or I will spring at you for a grapple to the death"?

It is more likely that one of the two latter reasons comes nearer being the true reason for the extraordinary display of national will and latent force which Lord Salisbury, with the heartiest approval of his political rival, Lord Rosebery, is now making. Convinced that for years France has lost no opportunity to harass her and lower British prestige, John Bull has at last put his foot down, and before he takes it up again intends to make it clear that Great Britain is not effete, nor to be balked in her determination to control the Nile Valley and Egypt.

Emperor William made the dedicatory exercises the occasion for two important deliverances, one touching on disarmament, the other indicating his desire and shrewd effort to supplant France as protector of Roman Catholics in Turkey. Relative to peace he said:

From Jerusalem came the light in splendor from which the German nation became great and glorious, and what the Germanic peoples have become they became under the banner of the cross, the emblem of self-sacrificing charity. As was done nearly 2,000 years ago, so today shall I ring out the cry, voicing my ardent hope to all, "Peace on earth!"

To Pope Leo XIII. he sent the following message, telling of an act calculated to placate his Roman Catholic subjects, who have criticised his Lutheran retinue and his apparent desire to make Protestant capital out of his tour, and of a gift which will tend to lessen the dominance of French influence at the Vatican in matters pertaining to the welfare of Catholics resident in Turkey. The message ran thus, and it tells its own story:

I am happy to be able to inform your Holiness that, thanks to the benevolent intervention of his Majesty the sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom divine Providence has placed in my care.

The khedive may continue to chafe and plot, as he is now doing, and France may withdraw Major Marchand from Fashoda, as she has at last formally consented to do, but if France persists in her demand for the Bahr-el-ghazal province then a clash is sure to come soon. This is apparent both from what Lord Salisbury did and did not say at the banquet given to General Kitchener, the hero of Omdurman and the conqueror of the Khalifa, last week. If either France or Russia want war now they know how to provoke it. Russia, we are confident, will not seek a contest now, either to gain profit for herself or to aid an ally. France will not seek it if her wisest statesman can prevent it, even though they deeply resent the manner of Britain's peremptory ultimatum respecting Fashoda. If France seeks war it will be, as Henry Norman puts it, "to bury domestic feuds under the ruins of national defeat."

Affairs Abroad

The new French ministry has done well to declare at the outset its firm intention to maintain the constitutionally prescribed proper subordination of military authority and influence to civilian rule. We look forward with confidence to the execution of this policy under the rule of a Protestant civilian minister of war, M. Freycinet. No marked change in the Dreyfus case can be noted, save increasing popular recognition that a reopening of the case as ordered by the Court of Cassation was the only just course or politic one. British or American opinion to this effect would have little weight with the French, but they will not relish the outspoken articles by Ignatius Zakrewski, president of the highest Russian court of appeal, published in one of the Russian reviews, in which he condemns in severest terms the flagrant injustice of the trials of Dreyfus and Zola.

Hon. James Bryce, speaking in London, Lord Aberdeen, speaking at a farewell dinner given to him in Canada, and Lord Herschell, speaking at a dinner given to him by the Lotus Club of New York last week all dwelt upon the growing unity of purpose and spirit between British and American citizens. Mr. Bryce frankly says that he prefers an understanding to a formal alliance, and in this he represents the saner elements in both countries. It is worth noting that the only foreign diplomat invited to the brilliant banquet given to General Kitchener last week in London was Mr. Henry White, the veteran *attaché* of our embassy, now in charge.

All the reports from China indicate a reversion to the bow-and-arrow style of warfare and other reactionary measures in kind. Japan had its first party cabinet in power from June 28 to Oct. 31. Then the cabinet, with Count Okuma at its head, fell, owing to differences within the cabinet upon the issue of the selection of a minister of public education. Endeavoring to secure a premier unidentified with parties, the emperor has now intrusted the formation of a cabinet to Marquis Yamagata, the brilliant soldier who won fame in the Chinese war. The veteran financier, Count Matsugata, will serve as minister of finance in the new cabinet.

The official statement respecting the recent Canadian plebiscite on the question of federal

prohibition of the liquor traffic gives the majority in favor of prohibition as 13,884, the total prohibition vote of the Dominion being only twenty-three per cent. of the total electorate.

NOTES

By Presidential proclamation valuable land along the harbor front at Honolulu has been pre-empted for national uses.

Six clergymen, Protestant, Roman Catholic and Jewish, and the head of the university settlement, all workers among the poor on the East Side of lower New York city, unite to testify that vice is rampant there now under the Tammany régime, and that it flourishes in open daylight.

The fire in the Capitol at Washington last Sunday was deplorable in its ravages, ruining as it did much of the valuable law library used by the Supreme Court judges and practitioners at the bar, damaging the statues of the past great judges of the court which adorned the court chamber, and seriously wrecking a portion of the fabric of the Capitol itself.

By the death of Hon. David A. Wells of Norwich, Ct., an expert statistician and student of taxation passes away, whose personal influence probably has had more to do in shaping Federal legislation on the subject of revenue during the past generation than any other disinterested citizen in the country. And yet after this is said, it must be added with shame and humiliation that neither Federal or State legislators ever paid that full deference to his opinions which his standing as a profound student of the subject should have commanded.

United States Commissioner of Labor Wright has just sent to the printer the "copy" of the department's report on its investigation of the effect of the introduction of machinery on the cost of production and the wages of operatives. The report, while it is without conclusions and summaries, will be of great value to the student of economics and the legislator. Judging from the preliminary abstracts, it seems to be clear that with an abnormal decrease in the expense of manufacture there has gone a corresponding increase in demand for operatives, and an actual, if not nominal, increase of wage owing to the lowered price of the manufactured product.

Reports from Kiao-Chow, Germany's foothold in China, indicate that the German officials are making a fetish there, as in Berlin, of "system." They are trying to reproduce Berlin espionage of the natives, of the hotel keepers and of travelers. Already the clash has come. Let us in dealing with the Porto Ricans and Cubans be more sensible and recognize as fully as is possible with safety the differing racial and social ideals of the African and Latin peoples whom we must control. Unless this is done there will be constant friction, misunderstanding and possibly revolt. In this work our safest course is to strike the happy medium between British sternness and aloofness and Russian complaisance and complaisance in dealing with alien peoples.

The correspondent of the New York Sun at Manila says that when the American officials took over the books of the treasury there they found indisputable evidence that when General Weyler left his post as captain-general of the Philippines he took with him 2,500,000 pesos stolen from the treasury. The same correspondent's description of the result of the investigation of the prisons of Manila, and of the revelations of the venality and cowardice of the priests and Spanish officials is enough to make any American who loves liberty and honesty rejoice that the stars and stripes now wave over Manila and hope that they will never cease to wave there. Such facts as are revealed in this letter, contrasted with the spirit of General Wood's proclamation to the citizens of Santiago province in Cuba last week, somehow or other make one believe that it would be cowardly recreancy

to duty for the United States to refuse to assume the burdens that the war has brought, be they ever so great.

In Brief

Now is the Indian summer of our content.

Is it going to be President John H. Barrows of Oberlin?

Next week Christians throughout the world will pray for young men.

Many men in the pews are longing to see in their clergy what Ian Maclaren describes as "the almost lost grace of unctious."

Many a citizen of the republic just now is minded to take as his watchword the inscription on Montaigne's coat-of-arms, "I do not know; I have not sufficient information."

A Worcester pastor read to his young men Dr. Jefferson's Quiet Talk, printed last week. We trust it will aid them in carrying into practice the thought of the article inspiring the Minister.

Christians in Korea display white banners from their homes on the Lord's Day. Some sign is becoming necessary in order to distinguish on Sunday the homes in this country which profess to be Christian.

That church for which we expressed sympathy the other day for having to hear so many different candidates on successive Sundays is making progress. It has sifted thirteen down to five. Courage, brethren. The morning breaketh.

Rev. Peter MacQueen, the war correspondent of *The Congregationalist*, is proving to be as successful a lecturer as he was letter writer. His graphic story of what he saw and heard is interesting all classes of hearers. We expect to publish one or two more articles by him.

Our current quarterly hand-book consists of a reprint of President Bradley's convincing article in last week's issue, Why Give to Colleges? Put it into the hands of your well-to-do neighbor, who may want to invest in something more durable than stocks and real estate.

A leading feature of our Thanksgiving issue next week will be a brief series of articles on what different sections of the country have to be thankful for this year. Rev. A. E. Winship will speak for the East, Rev. F. E. Jenkins for the South and President W. S. Slocum for the West.

Rev. P. T. Forsyth, the author of this week's article in the series on Restatements of Christian Faith, is one of the ablest of the younger Congregational ministers in England. He is pastor of the Congregational church in Cambridge and has much influence in the university. It is expected that he will take part in the International Council in Boston next September.

English Congregational ministers and churches are as much perplexed as those on this side of the ocean concerning the problem of unemployed ministers and changing pastorates. A national organization of pastors is to prepare a scheme for a Board of Introduction and Consultation. Dr. Rice of the Massachusetts Board could tell them of its successful work in this State.

The sympathy of many will go out to Dr. George Leon Walker, just bereaved of his wife, who has been so thoroughly identified with his life and work in Hartford. Coming at a time when his own physical condition demands constant attention from others, the blow is doubly hard. It is cheering, however, to learn from his son that he is bearing the stroke with a remarkable degree of courage and Christian faith.

Some of the occasional inconsistencies between the ideal and the actual in the attitude and practice of the modern church were brought out at last week's meeting of the Institutional Church League at Worcester. Rev. Floyd Tomkins of Providence cited the case of a church over the entrance to which, in large letters, was the inscription, "I am the door of the sheep." Below it was a placard saying, "Go around to the other door."

The prizes we offer this week for the best answers to the question, What good comes from attending religious conventions? ought to bring in some valuable suggestions. Mr. Moody says a good thought is worth a journey of a thousand miles. He once offered a prize for the best thought sent him in a month. This drew the prize: "Men grumble because God put thorns on roses. Would it not be better to thank God that he put roses on thorns?"

The distinctive adornment on the front of the new Congregational House is the series of four historic tablets which set forth four momentous scenes in the life of the first generation of colonists. We have reproduced on our cover all but one of these tablets and the fourth will appear shortly. But in order that any who wish may possess, at the reasonable price of twenty-five cents, postpaid, handsome proof impressions, we have issued them on heavy-coated paper, accompanied by an article describing them. Together they make an attractive souvenir, which any man with Pilgrim blood in his veins may be glad to have upon his center table.

Two sister denominations suffered severe loss by death last week. Rev. Dr. S. W. Duncan, foreign secretary of the Baptist Missionary Union, died in Brookline, Sunday, Oct. 30. He had been on his way round the world in the interest of missions, but was obliged by illness to return before the journey was completed. Rev. Dr. S. A. Matchmore died in Philadelphia on the same day. He had been forty years in the ministry, and editor and proprietor of the *Presbyterian* for the last twenty-five years. He was moderator of the General Assembly in 1894. Rev. Dr. H. L. Wayland died at Philadelphia, Nov. 7, aged sixty-eight years. As editor of the *National Baptist* and, since it was discontinued, of the *Examiner*, he was one of the most widely known religious journalists.

Though the war was practically ended weeks ago, tidings come almost daily of loss of life, or, what perhaps is worse, wrecked constitutions. In this heritage of sorrow our Congregational ministry has its full share. Tidings have just reached us of the death, in Ponce, Oct. 26, of the son of Dr. J. G. Davenport of Waterbury, Ct., a youth of peculiar promise; and of the burial at Tampa of the son of Rev. C. H. Gleason of Colebrook, N. H., who had served in the ambulance corps. The son of Rev. W. G. Puddefoot came home with health seriously impaired, while Dr. F. E. Emrich's boy, of South Framingham, has not escaped unscathed, though it is hoped that his illness is only temporary. Many other names unknown to us belong on the roll of honor comprising those who in this struggle have sacrificed life or health for humanity.

That is a remarkable instance of apparently direct answer to prayer for physical recovery which Mrs. Rebecca Harding Davis sets forth in her article this week. By correspondence with the Woman's Foreign Missionary Society of the Methodist Church, whose headquarters are in New York, we have endeavored thoroughly to authenticate all the facts stated. One of the officials writes us: "This message has come to us from India, 'As far as visible effects are concerned, this woman is cured, though the seeds of the disease are probably in her system.'" Believers in God ought not to be surprised that he can and does raise the sick to health, even though we may have no warrant to expect that the prayer

of faith will always produce this result. Nor is this instance any warrant for faith without works, for the patient sought the advice and help of competent physicians.

Best Answers

Desiring to draw forth from the rank and file of our readers more comment on matters of vital and general interest, we intend to propose questions from time to time to which we hope there will be many replies. To inaugurate this closer personal relation with our constituency we call for answers to this question:

WHAT GOOD COMES FROM ATTENDING RELIGIOUS CONVENTIONS

As the replies come in those which in the judgment of the editors merit publication will be printed in our columns under the initials of the writers or any *nom de plume* which each may select.

These printed replies will be submitted to some person outside our own editorial staff, who will select the best two replies, to the authors of which we shall be glad, by way of recognition, to send \$5 and \$2, respectively.

Rev. W. E. Barton, D. D., has consented to act as judge in this contest.

CONDITIONS

1. Replies must not exceed 200 words.
2. Replies must reach us before Dec. 1.
3. No anonymous replies will be considered.

If the recipients of the awards prefer we will send to the one to whom the second award is made, instead of \$2, the Century Portfolio of One Hundred Portraits, issued last year at \$7. And if the one to whom the first award is made prefers, he can have the Portfolio and \$3 in cash.

Address all replies to Best Answers, *The Congregationalist*.

Friends of the Open Church

BY H. A. B.

Measured by the size of its fifth annual convention at Worcester last week, the Open and Institutional Church League is not a particularly consequential body. But as a waymark in the history of a movement which has attracted considerable attention during the past few years it repays study. Though small, it represented an interest confined to no one denomination or no single type of Christian workers. Congregationalists, Baptists, Episcopalians, Methodists, Universalists and members of the Dutch Reformed communion participated in the proceedings. If denominations be compared and evidence taken from the country at large, it would probably be found that Episcopalians and Baptists are fully abreast of their brethren of other names in devotion to the kind of work for which the league stands. Laymen of the business standing of William E. Dodge, Episcopal rectors like Floyd Tomkins of Grace Church, Providence, a St. John in temper, and Dr. Hegeman, who, though rector of a fashionable up-town church in New York, has lived six months at a time in the heart of the slums, Baptists like Leighton Williams, who, with his family, is now living in a settlement, and Everett Burr of Ruggles Street in Boston, Methodists like Dr. North, the keen, aggressive general of Methodist church extension in New York city—all these pleaded at Worcester for a larger devotion on the part of the church to the work of soul saving and of society saving.

Our Congregational brethren identified with this movement were not quite so much in evidence at this meeting, but were nevertheless creditably represented, first of all, by the pastor of the entertaining church, the Pilgrim, Rev. Alexander Lewis, who has developed carefully the institutional forces originated in large measure by Mr. Southgate, whose splendid plant might almost arouse the Christian

envy of less favored pastors. The convention, by the way, had an opportunity between the sessions to view the interesting activities of the gymnasium and sewing classes connected with the Pilgrim Church. Other Congregationalists present were Dr. Dickinson of Berkeley Temple, Rev. J. J. Spencer, who detailed the remarkable expansion of his church in North Brookfield along institutional lines, and Rev. W. L. Phillips of New Haven, who set forth the relation of the church in well-to-do sections with the destitute districts. A few local clergymen dropped in at one or two of the sessions, and there was a pleasant gathering around well-spread tables on Thursday evening.

The distinctive note in the sessions was not so much institutionalism as federation. What Rev. Walter Laidlaw, the statistical genius inspiring and controlling the religious canvass of certain assembly districts in New York city, said was an impressive revelation, not only of existing needs but of the tremendous advantage accruing from combination between all Protestants in the work of evangelizing and lifting our cities. Inquiries for information have come to the leaders of this federative movement from no less than sixty cities and towns throughout the country, and the results already achieved in New York are sufficient to justify the prediction that the co-operative idea will take root in many places during the next few years and bear much fruit.

Just how much progress a convention like this registers is not easy to state. We doubt if the wisest leaders in this movement have ever expected that our churches generally would in time institutionalize themselves by undertaking a wide variety of ministrations to the community in social and educational forms. But it cannot be doubted that the indirect influence of the league has been large in inducing churches here and there to ask "just what new and good thing can we do for our community." For instance, Dr. Sanford, the secretary, in his report said that as many as a hundred churches in New York city were more or less institutional in that they support something besides the ordinary services of the sanctuary, and reach out to the less favored classes through some such agency as a kindergarten or a sewing school. If the league has ever been disposed to insist on one method, or to magnify the social at the expense of the spiritual, it will not err again, provided, following the counsel which one of its most loyal supporters, Dean Hodges, gave it at Worcester, it maintains a true perspective and lays down the fixed principle that the life within a given church must first of all become genuinely social and express itself righteously before it undertake any large and varied work for the community.

At any rate, what the ardent and devoted founders and promoters of this league—many of whom are laboring in most discouraging fields—are doing individually and collectively may well be kept in view for criticism, when it deserves it, and for commendation when that is merited. Surely what Kelsey is doing in Hartford, and Scudder in Jersey City, and Mills in Cleveland, and a dozen other men over the land who are seeking to lead their churches out into new paths of service, are notable and cheering signs in the Christian outlook of the closing century. These men will learn and unlearn much as they go on with their self-denying labors. They will discriminate more clearly between what the church, in the providence of God, is called upon to do in these strenuous days and what it may more suitably leave to other agencies. But in so far as the league represents a purpose to make the Church of Christ attractive to all of God's children, to break down the barriers of caste and to infuse the leaven of righteousness into the entire life of a community, it will enlist the sympathy of all who are willing to admit that the church is not yet what Christ wants it to be.

Restatements of Christian Truth*

The Future Life in the Light of the Gospel

By REV. P. T. FORSYTH, CAMBRIDGE, ENG.

The direct business of faith is neither with the past nor with the future; it is with the present. Living faith means, in the first place, faith in a living God and a living Christ. The object of faith is not immortality; it is not even redemption. It is the immortal, redeeming God. It is Jesus Christ, the same yesterday, today and forever. Faith has one relation to this personal Present. Then it has a relation to the past, because the living God has come in an historic revelation. And it is only in the third place that it has a relation to the future. Our future may be a matter of faith, but it is not the object of our faith—which is God in Christ reconciling the world unto himself.

There is another caution that should be observed on this subject. The Christian doctrine of the future life is not matter of direct and explicit revelation. It is a corollary of direct revelation. Let us hold fast to the luminous principle, however revolutionary, that revelation is not in the first instance a doctrine, or even a fact, so much as a person and his act; and we shall be preserved from much anxiety and much that throws our Christian creed out of perspective. So far at least as detail concerning the future life goes, almost every other religion is more explicit than Christianity; and some would drag it to their level. The want of insight is made good by foresight, and details of time and space squeeze out soul and leave no room for faith. Prophecies become programs, commentators become calculators, history becomes the filling in of a huge puzzle. And in the mediæval degenerations of Christianity there is an abundance of such detail which startles a mind reared on the New Testament reserve; and we do not know whether to marvel more at the irreverence of the materialism or the cruelty of it. Its futility has often been felt. Every effort to particularize the terror destroys the solemnity and therefore the moral effect. The hell-fire preacher becomes first a sensation, then a derelict, then grotesque. There is not enough of judgment preached; but there has been too much of the pictorial and remote and too little of the truly awful as revealed in His agony on whom the sin of the world was laid. It is a worse hell to realize what our sin cost him than to feel what it brings us. It is never the great ages of faith that are most curious or particular about the scheme of the life to come. The engrossing and enduring object of faith is love and its righteousness and its judgment in the cross. All else may pass and vanish. Prophecies, tongues and knowledge fail; but this abides forever solemn and forever sure.

One caution more. We should distinguish more than we popularly do between faith and imagination in the Bible treatment of the future. The revelation of faith comes to us, among its divers manners, clothed sometimes in the gorgeous raiment of poetic or historic imagination.

It did so in the prophets; it did so especially in Apocalypse, when the prophetic inspiration rose in pictures as it sank in power. And no small part of faith's art and tact today is the faculty to discriminate between the passing picture and the eternal truth, between the drapery due to the genius or the age and the imperishable reality beneath. Faith dwells much and learns much in the Interpreter's House. And the present age, in the providence of God, deserves that name more than any in which faith has ever lived.

One thing we may be sure of. No information about the future can produce faith. Faith is the answer to what God has done and is doing; it is not our response to his proposals or proceedings in the future. Hence the futility of Spiritualistic phenomena as the basis of a religion. They do not belong to the nature of revelation. To faith, in the proper sense of the word, they are simply irrelevant. Ghost worship or ghostly proof is a stage which spiritual and historic faith has long outgrown. If there be no revelation in history, there is none in a ghost. If they believe not Moses and the prophets, neither will they believe if one rose from the dead. Accordingly we have in the New Testament no authoritative programs either of future history or of the future life. Detail is denied us. Form is refused; as it is refused us of the features of the historic Christ himself, whose soul is our other world. Richard Baxter is no mean authority in his Saints' Everlasting Rest, and this is his frame of faith:

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him.

Christ is the Christian's immortality. His redemption is its warrant. But it is a remarkable symptom of our time that, while the interest of the church is increasingly centered in redemption as the key of all else, the interest of the age to which redemption is a mere piece of theology is passionately focused upon the question of immortality. Tennyson's biography only makes more clear what his poetry showed—how central this question was for his faith, how detached from redemption and how unevangelical, therefore, its basis was. He was the poet of immortality, not, like Milton, the poet of redemption. He does not touch the true nerve of Christianity, therefore, nor the true note of the sublime, nor the true secret of our future. And he is, therefore, very welcome to the scientific mind with its mystic hauntings, its spiritual timidity, its moral inexperience and its want of positive historic base.

We need not, therefore, be surprised at the reserve of the New Testament on this subject. We need not be bewildered by its indefiniteness, nor startled even if we find in it a conflict of views when they are definite. With Christ's person as the grace of God, and Christ's work as the redemption, and with the earnest and witness of the Spirit, we have a certainty which gives us peace and leisure of soul to deal with the difficulties of the New Testament teaching on this matter in the

true, calm, Christian way. And the difficulties are very great. Some of the genuine teaching is poetic in style or obscure as to particulars; some may have been deflected or adorned, misunderstood or colored, in the first transmission; some, like St. Paul's, is fluid and seems to vary at different stages of his spiritual experience. He passed from the Judaic and Apocalyptic views of Thessalonians to the more mystic and majestic views of Corinthians. And it is not certain that between First and Second Corinthians he did not undergo modifications in his mode of conceiving the reality of the future life with Christ. It is not certain if his view of the intermediate state was not at one time a sleep, at another a being with Christ. Again we are confronted by the two resurrections of the Apocalypse and the one which was known to St. Paul. How is the resurrection of all related to the resurrection of believers only?

The whole of the new treatment of the *parousia*, again, necessitates a fresh study of traditional views on the subject of the future. Whether the question raised is the immortality of the soul, or whether it be the destiny of the wicked, we are passing into a new epoch of Scriptural interpretation. We can never again apply the views or the imagery of the Apocalypse to the *post-mortem* future of the individual soul. And just as little can we interpret the teaching of Christ by the tender light of our dearest human affections, and dogmatize about the final restoration of all men to the bosom of the Father. We are under no compulsion to retain every feature of even the apostolic views of the last things as belonging to the permanent substance of Christian doctrine—unless, indeed, we cling to a theory of Scriptural, or even apostolic, infallibility, which simply breaks down upon the facts of the case.

But in the vital marrow of the Christian doctrine we must include points like these:

1. The *reality* of the future life. And by reality we mean its personality, as that response in a living person which is the only condition of sharing in the life of a personal God who in a living and immortal person has redeemed us. We must in the Christian name renounce such treatment of Christian truth as that by which a refined idealism resolves personality into abstract principles and posthumous influences. God is by the idealist Judaism of today, for instance, reduced to the unity of the world process, and the Messiah to the principle of indefinite human progress. To enter on these lines is to empty both Christ, the gospel and the soul of reality, and to reduce the future to a desert. For there cannot even be ideas if there be none to think them, nor dreams if there be none to sleep.

2. This farther involves, as the condition of personality, *corporeality*—some bodily form. Whether it be material or not need not be discussed, but a personality without a distinctive form is inconceivable. A body must be prepared for it. "The form abides, the function never dies." The soul shrinks from being found

* The fourth in the series Restatements of Christian Truth. Another article on The Bible is to follow.

naked. Its real desire is not to be unclothed, but clothed upon; not to be pure spirit, but spirit concrete, effective and complete. The spirit demands an organism if it is to retain any individuality at all. It demands it not as a limit but as a support, and not for isolation, but as a means of expression and intercourse with other souls. This seems involved in the Christian doctrine of the resurrection of the body. What that doctrine mostly suffers from is a confusion with the resurrection of the flesh. That is not taught. The continuity is not material but formal. We sow not that which shall be. And it is scientifically impossible. We can satisfy the requirements of faith without flying in the face of science, and we are bound to do so whenever possible just because we refuse to science the last word on such themes.

Eternal form shall still divide
The eternal soul from all beside.

3. We must believe in the *ethicality* of the spiritual, and therefore of the future, life. Christianity knows nothing of a spiritual life that is not ethical and that does not command us to be moral here. It reacts from a mysticism which is either formless or unmoral in its nature. The future life is for the Christian faith saturated with the idea of judgment. Whether it be associated or not with anything in the nature of a final and universal assize, it is in its very nature judgment. It is conditioned entirely by the great act of redemption and the relation of our conscience to it, which was at the same time the great act of judgment upon mankind. If we expel the idea of judgment from the death of Christ, if we treat it merely as a sacrifice whose effect belongs to the region of moral aesthetics, if we fail to see in it the condemnation of the world as well as its redemption, then, to the same extent, we morally impoverish the idea of the future life, to which the work and person of Christ forms the only condition, as it is the only key.

4. Allusion has just been made to the idea of a last assize. Here again we must distinguish rhetoric from reality and faith from fantasy. The Apocalyptic imagery of the situation may be neither here nor there, but all Scripture teaching and all historic righteousness, and especially the typical judgment of the cross, point to the method of judgment by crisis. It is a law of historical progress that the consummation of the best is effected by the silting up, as it were, of the worst and the clearing of the sky by a storm. The prosperity of the wicked is the prelude of their destruction; the empire of ungodliness is a sublime irony; He that sits in the heavens laughs; its power is the prophet of its doom; the armies of the Unseen march parallel with the forces of evil, and they march faster and they are first to arrive in the valley of decision, where they intrench themselves on the heights in sublime ambush, and at the divine word they descend upon the spiritual stupidity of the shrewdly wicked like a flood and sweep all away. That is judgment by crisis; the powers delay but do not forget. Evil fills its cup and does its utmost. The man of sin is revealed; then the day of the Lord descends and reveals him farther as the son of perdition.

So that it is not enough to speak generally of a retribution, nor to say that the course of history is the sole process of judgment. That is not enough for the Christian sense of history or of divine method, and especially, as I say, with all our faith centered on the crisis of the cross. History is a series of Armageddons. But we need the idea of a final and absolute judgment, a crisis of all the crises, a judgment upon all the judgments, a consummation of all the decisive junctures of history and the soul. We need it to reveal each man's personal worth, to secure him in a state transcending his long struggle, and to release the whole communion of saints from the hostile, the untoward and the dim.

5. And as to the *finality* of the new life the most we can say is that salvation is not absolutely and unmistakably excluded. I mean the salvation of those who have heard and rejected the gospel here; for nobody now supposes the doom of the unevangelized to be final. But as to the impenitent the general teaching of both the Bible and the gospel which interprets the Bible is against them. The door is shut. We cannot, indeed, say it is locked. Still less can we say that God has thrown away the key where even he can never find it. But the larger hope is certainly not a faith to live by. This life is certainly final so far as the next æon is concerned. But there are hints, the barest hints, of a possible third, when Christ shall have delivered up the kingdom to the Father, and when sin and woe shall have ceased; but whether by the extinction of the sin alone or also by the extinction of the sinner we cannot say. The one thing sure to be completed is the kingdom; the one thing in daily peril is our part in it, except by faith Christ does not in his teaching adjust the future of the kingdom in any explicit and final way to the ultimate condition of the whole race in its individuals. There is an individualism of consciousness and of sympathy in modern times which is not met by the explicit consciousness of the New Testament. We are in the dark still how far the consummation of history and of redemption necessitates the perfecting of every soul that ever breathed.

6. We are not judged by the law but by the gospel. Those that are without law are judged without law. If they are without it in the sense of being *below* it they are judged by such light as they had, by the light of nature. If they are without it in the sense of being *above* it, in the sense of having the gospel, by that light also they are judged. We shall stand before the judgment seat of Christ, not of Moses. It is the same cross which saves that judges. The worst condemnation is the abuse of salvation. Judgment begins at the house of God. Contempt of grace is more fatal to the soul than breach of law. The judge of the world is Christ, the crucified. This is the condemnation, that his light came into the world and men loved darkness rather than light. We stand or fall by our treatment of Christ's cross and our relation to it. Social life may depend on morals, on conduct, but that again depends on the soul's life, and the soul's life depends on the cross. Do not think of the gospel chiefly as a means of escape from judgment. It is itself the great judgment on human sin. It was

the judgment on sin that fell on Christ. Judgment fell on Christ and it broke him, but on whom Christ and his judgment shall fall it shall grind him to powder. For judgment is he come into the world. The chief weakness of the gospel today is that it has become severed from the idea of judgment and treated as the arrest of judgment instead of its consummation; a means of escape instead of a vindication of all that is holy, just and good. Salvation is not escape but obedience; and the obedience of faith is not less serious than the obedience of law, but more. Love has more interest in justice than even law has. And salvation comes by the way of judgment not by its neglect.

7. Finally let it be emphasized that the future life is a matter of faith and not of knowledge. Our certainty is a gospel certainty, not a scientific. It is a religious and not a philosophic truth. The last word on it is to be spoken by the gospel. I do not say by the Bible, because that is ambiguous. Life and immortality were brought to light not by the Bible but by the gospel, which brought the Bible itself to light. The Messiahship of Christ himself, on which all rests, is not based upon explicit statements or categorical teaching even by himself. This secret of the Lord is with them that read aright the Christ himself behind his teaching, as God's living grace, and living redemption, and living revelation. And there may dawn on a holier church and a truer fellowship of redemption the knowledge which in our distraught state is denied as yet even to the holiest individuals, who without the sacred community cannot be made perfect. Why, in a sense the Lord himself is straitened and hampered until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the adult measure of the fullness of Christ.

Truth Once More Stranger than Fiction

BY REBECCA HARDING DAVIS

Recently there have come to my knowledge certain remarkable facts in a woman's life worthy consideration by every earnest Christian. I will state them here briefly without comment. The case is not one in which any attempt at pathos or argument would be fitting.

In 1884 Mary —, a successful teacher in southern Ohio, felt that she was called to the work of foreign missions. She was sent by the Methodist Church to Cawnpore in India. She was a woman, I have been told, of great womanly charm, gentle, sincere, cheerful, noted for a certain peculiar purity and delicacy both in her thoughts and person.

After six years of work her health suddenly failed, and she came home for a year's rest. Her mother was still living, and the old happy home of her childhood was ready to receive her. Her symptoms, however, puzzled the physicians. One day, while alone, she perceived on her skin a curious, small, white scale over a swelling. Without a word to her family she went to Cincinnati and consulted eminent physicians there. They all agreed that she had contracted leprosy. She went to a specialist in New York who had had a large experience in the disease. He confirmed their decision.

The girl went home to make ready to depart forever. She kept her dread secret. She told her mother and sisters that she must return to India and take up her work at once. During the few remaining days she treated them with well-acted indifference, not suffering them to come near her or caress her, knowing how contagious was the disease. Even at parting, when her old mother would have kissed her, she turned away with a cold neglect which seemed brutal to the lookers-on.

"Why do you go?" her mother cried. "God does not call you to leave me! Indeed, Mary, you are not well."

But Mary went without a word. Only she knew what she left behind forever and to what she was going.

There was one gleam of hope. The New York physician sent her to an eminent doctor in London, a specialist in Eastern diseases. He examined her carefully and pronounced the disease to be Asiatic leprosy of the most malignant type. When she offered him his fee, he turned away with tears in his eyes, saying, "Madam, of what do you think I am made?" Knowing how contagious was this form of the disease, he hastened her on her way.

Let any woman try to understand what that long journey was to this girl. She was forever shut off from her kind. Human beings accursed as she was were bidden to cry out, "Unclean!" if any one approached them. To the end of her life she was set apart from friends or love. She had not even her mother's kiss upon her lips. And at the end waited the death most brutal and horrible known to man. And she such a dainty, loving woman!

But she made the journey with her awful secret, quiet, even cheerful. A physician who saw her on her way, a man who believed in no religion, said, gravely, "That woman has something about which I know nothing."

The sect in which she had worked has a station in the Himalayas at Pithaagarh, and about two miles distant the Scotch Presbyterians have an asylum for lepers. She went to this house and began her work among them. There are sixty patients in the house and over 400 in the neighborhood.

Now here is the singular fact in the case. Mary — had many kinsfolk and friends among the class of Christians who believe that Christ hears prayer now just as he did when he walked the earth, and answers it according to our faith as he did then. According to her physicians the disease would make a brief course.

"But," writes one of her friends, "in all of my life of sixty years I never have known such earnestness and unanimity in prayer as has gone up from her friends and fellow-workers here and in India for the healing of this woman." She has been six years at work in the leper colony, and not only has her disease made no advance, but the symptoms have almost disappeared. Her health is good.

A distinguished surgeon of the British army recently made a close examination and said: "While the virus probably still exists in her system, and might manifest itself, she is practically now a well woman."

Those who know her believe now that the day of miracles is not yet over.

Why, they ask, should he not heal as of

old? Why should the prayer of faith now not save the sick?

One little story I must tell. She has always kept up her rigid isolation. But one day last winter a friend of her youth forced her way to her and talked with her for a long time. When she rose to go she suddenly caught her in her arms, crying, "Mary, I'm not a bit afraid of you and I'm going to carry a kiss to your mother!"

The poor exile at last broke down and cried on her neck.

The Woman's Board at Springfield

THIRTY-FIRST ANNUAL MEETING, NOV. 2, 3

If there was ever a better meeting no one remembered it. Glorious autumn weather, a delightful place of meeting, a rich program, good music, well-served luncheons, the hospitality of beautiful Springfield, all made the days pass pleasantly.

In the large number present were more than forty missionaries and 225 delegates. Tables of literature attracted many after the sessions, from which helps were carried to distant auxiliaries.

It was interesting to learn from the treasurer's report that so many of the earlier workers of the board have still a share in the work through their legacies, which this year amounted to over \$30,000, a gain of more than \$8,000, which more than covered the lack of gifts from auxiliaries during the year just closed.

Tuesday having been devoted to the discussion of such practical problems as were suggested by the executive board, on the one hand, and by the branches on the other, on Wednesday the regular sessions began in the historic First Church of Springfield.

Our expectation is from God was the keynote of the earnest devotional meeting that had preceded the business meeting. Before noon the great church, with its galleries, was full to overflowing. As it is a little one side from the noisy street, there was little difficulty in hearing. In the audience the familiar faces of tried workers were prominent.

As the Springfield Branch celebrates its twenty-fifth anniversary this year, a part of the interesting exercises were included in this session and closed with the silver offering, brought to the platform by more than thirty treasurers of the auxiliaries, each depositing the silver bag in the basket held by Miss Buckingham, who has been the only treasurer of the branch during its history. This amounted to \$400. A general offering the following day amounted to more than \$150.

On Wednesday afternoon the speakers stood face to face with hundreds of young women of the twentieth century, many of them college girls from the institutions in the vicinity. The needs of the young women of Spain were urged by Miss Anna Webb, a Wellesley graduate, who has spent eight years in San Sebastian. The opportunity for medical work by Christian women for the women of China, Turkey and India was shown by Mrs. Tewksbury, Miss Hamilton and Pauline Root, while the demand of the hour was most searchingly set before them by Mrs. C. M. Lamson, who said that, notwithstanding that there were never so many opportunities, there were fewer workers year by year. The tide of luxury goes higher and higher, and we need whole-hearted, consecrated women. She quoted the warning of the prophets: "Tremble, ye women that are at ease. Be troubled, ye careless ones." Power comes only by obedience to laws. In closing she appealed to the women of the future thus: "Will you, by following the laws of the Spirit, come to such power as the world never dreamed of?"

Mrs. Crawford of Turkey continued the subject, reminding these favored girls of their great opportunities and the responsibility

that comes with such blessings. Self-culture is a debt to the world. Women are doing many good things that stop a little short of the best. There is a failure to distinguish between philanthropy and missions. Life is too short to waste in work that is not the best. On Wednesday evening Secretary Judson Smith spoke, not only of the attractive land of China, but of its vigorous people now awakening from the sleep of centuries to hear the truth of Christianity.

Thursday was missionary day. The going and coming of the workers in these days keeps those who are at home in close touch with distant fields. The sufferings of the people of India from plague and famine and the blessings that have resulted from these awful scourges were set forth by Mrs. Winsor. The massacres in Turkey and what followed were then told. The educational work of Turkey was represented by a kindergarten and a professor in the Girls' College. The Women of New Japan, Lights and Shadows of Armenian Homes and The Open Door in South-eastern Africa were topics of other missionaries, and suggest the variety of interests considered. It is a marvel how so many women can sit so long and hear such a succession of able papers and addresses. The interest never seemed to flag.

The general topic of the whole program was The Demand of the Hour upon American Women in the Evangelization of the World. How Shall the Demand Be Met? was the subject of the closing address by Mrs. Capron. After this the hearty thanks of all present to the Springfield ladies were gracefully expressed by Mrs. Joseph Cook. An invitation to meet next year in Syracuse, N. Y., was accepted.

The same officers, for the most part, were re-elected, but the name of Mrs. S. Brainard Pratt was reluctantly dropped. Her valuable services were acknowledged. Mrs. Henry D. Noyes of Hyde Park is her successor.

L. A. K.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 4

Mrs. E. E. Strong, presiding, read the Forty-fifth Psalm, and the voice of praise expressed the joy and thanksgiving that filled many hearts as the days of the annual meeting in Springfield were recalled. Mrs. Strong, Mrs. Pratt, Mrs. Thompson, Miss Bridges, Mrs. F. L. Holmes, Miss Child, Miss Kyle and Miss Stanwood presented different phases of the meeting as a whole and of the various sessions, speaking with great appreciation of the careful local preparations, of the large audiences, and of the influence and impulse which may now be carried to societies and churches. Mrs. Thompson, Mrs. Peloubet, Mrs. Holmes and Mrs. Gulliver led prayers of thanksgiving and of petition for larger blessing. Miss Child stated that she found awaiting her return the mission "estimates" for 1899, and the amount asked of the Woman's Board in pledged work is a very considerable advance upon the amount pledged for this last year. How shall this demand be met?

A small brass bowl from India stood upon the "historic table" to receive the freewill offerings which many were prompted to give.

Religious atomism is the bane of Congregationalism. Among us the sin of schism is too often committed and too quickly condoned. Independent churches have been sometimes formed as the result of personal pride or personal pique, and these have been too speedily recognized by neighbors who ought to have left them alone until there had been time to "prove the spirits," whether they were of God. I quite agree with one of our distinguished brethren, who said that we ought to make a schism costly, because a minority separating itself from a church "has not the right to ask for recognition but to earn it." It must accept the *onus* of justifying its existence.—*Rev. Alfred Rowland, England.*

The First Congregational Church, Lincoln, Nebraska

In the Series on Alert Western Churches

BY FRANKLIN

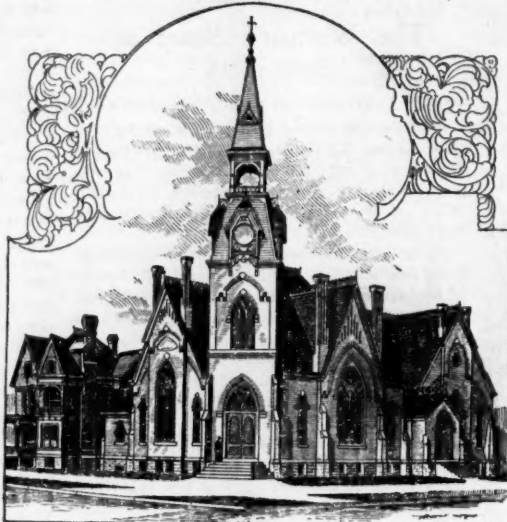
This church is now recognized as one of the most influential and useful churches in Nebraska. Rev. Lewis Gregory, who served it from November, 1875, to November, 1898, did a work in it of inestimable value and importance. He is one of the men who honor our ministry, the results of whose labors remain after they are gone. Blessed with good health, a good conscience, charming manners, a sympathetic heart, unusual tact in dealing with men, modest, hopeful, fearless and outspoken when necessary he bound his people to him with cords of confidence and affection. He withdraws from the field in the conviction that a new voice and changed methods may be of advantage to the church, not that he or the church are tired of each other. A member of the congregation writes: "He came to us from Massachusetts in 1875, has preached the truth in the love of it, has ministered to us most faithfully and unselfishly; indeed, we may say that he has fostered, cared for and actually carried us these twenty-two years and more, and the load has been heavy. More than this, he has been a recognized leader in the State, in church, mission and educational matters and in all that tends to righteousness and the public good—eminently a public-spirited man, beloved and respected, kindly tolerant toward all, but ever fearless and unwavering for the right. His influence has been far-reaching and lasting." With such a pastor it is not surprising that the church has become a great power in the city and the State.

When Mr. Gregory went from West Amesbury, now Merrimac, Mass., to Lincoln in November, 1875, he found a church of sixty-two members. The fifty members on the ground were discouraged and struggling under a debt of more than \$2,000, upon which they were paying twelve per cent. interest. Two years were occupied in lifting this debt. The first year of the new pastorate required from

posed of four persons. The new church pledged the minister of the neighboring Salt Creek settlement \$100 a year for preaching alternate Sundays. There were then seven houses in the village. The first religious service in the region was held in a little cabin on the banks of Salt River, west of the city, in the summer of 1865 by Rev. M. F. Platt, then

month to do whatever may seem most necessary. The ladies' missionary society looks after the interests both of the home and the foreign work. There is a young ladies' society known as the "bridge builders," which has rendered useful service. Its yearly pledge has always been met, and "mission studies" have been pondered with constancy and profit.

Four members of the church have entered the foreign field, one of whom has died. Two others are preparing to go abroad. The Christian Endeavor Society has been prominent through its work for missions both in other lands and at home. Students in the State university who have belonged to it have added greatly to its efficiency and interest. Two missions in destitute sections of the city are sustained. Five Congregational churches have been organized and helped upon their feet by the mother church. Each of these five bodies is leading a strong and useful life. There is no separate society connected with the church. Its finances are arranged for in the annual meeting. Pews are rented or assigned as may be desired. Any one is permitted to determine the amount to be paid for sittings. Evenings the seats are free, and mornings also they are courteously provided for all who come.

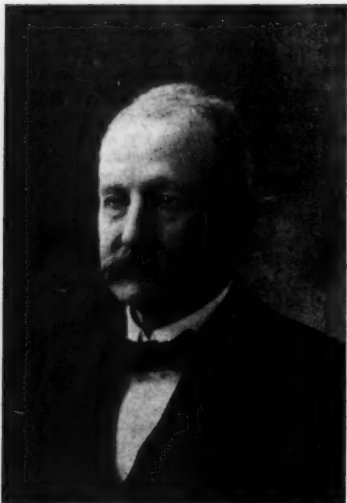


in the employ of the Home Missionary Society. At the close of the year 1897, 1,075 persons had been received into the church, 361 on confession, 714 by letter. Of these 962 were received during Mr. Gregory's pastorate. The membership has reached 500, but, owing to removals and the dropping of the names of those from whom no information can be obtained, the number at the beginning of the present year was reduced to 397. Although eminently intelligent, the community is not especially religious. The city is chiefly famous as an educational and political center. Yet its churches have prospered and enjoyed a vigorous life.

The First Congregational Church, after eleven years' toil and patient waiting on Mr. Gregory's part, was permitted to dedicate, Jan. 17, 1886, on one of the best corners in the city, free of debt, a brick house of worship which cost \$30,000. An organ then in its place was the gift of one of the members of the church. The audience-room is octagonal, with bowled floor, semi-circular pews and sittings for 500. The chapel, Sunday school rooms and parlors easily furnish accommodations for as many more. The impression on a stranger entering the room is that of cheerfulness and homelikeness as well as of convenience. The speaker has his hearers close about him. In the basement are the kitchen, dining and toilet rooms. Neither in attractiveness nor convenience for Christian work is the building surpassed by any church edifice in the city.

There are few elderly people in the church or the congregation. The management of affairs is in the hands of the younger business men. The Sunday school is prosperous. For its support the church at its annual meeting makes provision. The pastor is recognized as pastor of the school also, and with its superintendent is on its executive committee. Among special classes the mothers' class deserves mention. Its purpose is to bring mothers into closer touch with their children through a better understanding of their needs and how to supply them. There is a ladies' society of which all ladies attending the church are invited to consider themselves members. This society meets in the church parlors once a

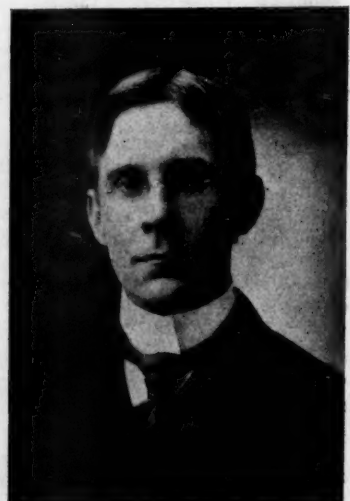
The organizations of the church are all prosperous. Every year committees are appointed on receptions, week day meetings, missionary work, benevolent contributions, church visitation, music, social entertainment and ushering, whose members are expected to attend to their duties. Saturday afternoons for over five years the ladies of the church have sustained a sewing school for the daughters of working women. This school has been largely patronized and has done much good. The church has never had a feud or a quarrel. While it has never passed through a "revival," it has held special meetings for its members, and has thus enjoyed several seasons of "re-



REV. LEWIS GREGORY

the Home Missionary Society an appropriation of \$500 toward the salary. The second year no aid was asked. The third year the primitive meeting house was "fixed up," furnished with new seats and carpets.

The church was organized in the village of Lancaster in a borrowed room Sunday, Aug. 6, 1866, with six members, three of them Presbyterians, one a Methodist and two joining on confession. Three were women and three were men. The recognizing council was com-



REV. WILLIAM H. MANSS

freshment." These have really been seasons in which the covenant has been renewed. Each year and each communion have witnessed about the same number of additions.

Benevolence has been constant and generous. The objects in which our churches are interested have been regularly remembered. Music has always been a prominent feature of the public worship. The organist is a woman of rare musical ability, whose personal influence in leading, sooner or later, nearly all the

members of the large choir into covenant with the church has been remarkable. Through judicious advertising and special music and short practical sermons a men's club has secured a large evening audience. This service few of the regular workers in the church attend. Sometimes Mr. Gregory has thought it might be wise to form an organization out of the evening audience through which to gather in the harvests which are there ripened.

The success of this church has been due to steady, quiet, persistent work. Weekly meetings have not been neglected because they have not been exciting. There have been heavy burdens to carry. Pastor and people have borne them together without complaint. No backward steps have been taken. The future is hopeful. Under the tactful and enterprising leadership of Rev. W. H. Manss, formerly of the Church of the Redeemer, Chicago, the strength and efficiency of the church is likely to increase. After supplying for four months his service was found to be so generally acceptable that he was given a call to the permanent pastorate, which he accepted.

The council called Oct. 31 to advise in regard to the close of the pastorate of Mr. Gregory indorsed the action of the church and commended him with hearty words of appreciation. Rev. W. H. Manss entered upon the active pastorate Nov. 1. He has arranged a course of Sunday evening lectures on *The Relations of Christianity with Education, Literature, Science, Philosophy and History*, by members of the faculty of the State University. The various women's societies of the church are combined in one association, which includes all home and foreign interests. At the meeting Nov. 2 there was a symposium on women's clubs and women's church organizations.

The creed of the church is the statement of doctrine drawn up by the committee of twenty-five appointed by the National Council of 1880. By the rules of the church the teachings both of the pulpit and the Sunday school are to be in conformity with it. Interested as it has been in the cultivation of its own field, the church has taken pains to show its sympathy with the work in local and State associations, as well as in all matters of reform. It is not strange that it has acquired a leading position in Nebraska and that no meeting of the representatives of our churches in that State has been thought complete from which the Lincoln pastor should be absent. Unwearied patience in well-doing has been the watchword from the beginning, and will continue so to be.

In and Around New York

Recitals at Dr. McLeod's Church

The first of a series of recitals at the Clinton Avenue Church, Brooklyn, was greeted by a large audience. Mr. Wheeler, the organist, had the assistance of Roland Paul, the tenor of his choir. The feature of the recital was the explanation given concerning the numbers on the program, especial reference being made to less well-known composers. More of these recitals are to follow, the aim being not alone to afford enjoyment but also to make the congregation thoroughly familiar with the great writers of church music.

Catholics Becoming Baptists and Congregationalists

Some time since Archbishop Ireland granted an interview to a Washington newspaper, which reported him as saying that it is quite needless for Protestant mission boards to send missionaries to Cuba and Porto Rico; that they might as well send them to Washington. To this statement General Morgan of the Baptist Home Mission Society good-humoredly replied that Baptists did send missionaries to Washington and succeeded there in converting some Catholics to better things. The statement brought out from a priest, who is supposed to be one of the Paulist fathers in this city, what was practically a challenge to General Morgan, and an expres-

sion of doubt that any Catholics anywhere had ever become Baptists. "Quite incredible," said the priest. Being challenged, General Morgan sent inquiries to a number of Baptist pastors inquiring if they had enrolled on their lists of membership any who were known by them to have been former Roman Catholics. Replies were received from thirty-one pastors resident in Massachusetts, New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Minnesota and Michigan. Two replied that they had none. The other twenty-nine reported a total of 313 in numbers varying from one to forty. There were Irishmen even in the list, and in many cases the converts were reported to be among the leading men and women in their respective churches. These twenty-nine churches are all American. They are in Boston, Providence, Lowell, New Haven, New York, St. Paul, Detroit, Philadelphia, Pittsburg and many other cities. It is also shown by General Morgan that the society of which he is secretary has mission congregations of Poles, French, Bohemians and Italians made up wholly of former Roman Catholics, while of the 25,000 German Baptists fully one-fourth came out of the Roman communion.

At the same time that General Morgan began his investigations another member of a mission board in this city began inquiries among pastors to know if they had former Roman Catholics in their church memberships. A total of forty-seven pastors resident in this city were seen. They included Congregationalists, Presbyterians, Moravians, Methodists and Episcopalians. Without exception these forty-seven pastors replied in the affirmative, and gave numbers of from one to seventy each. Speaking of it General Morgan says: "We ought not to be surprised at these revelations, even if we did not know that such changes are going on. The dominant characteristic of American life is religious freedom."

New American Bible Society Secretary

Rev. Dr. John Fox has been chosen corresponding secretary of the American Bible Society to succeed Dr. Alexander McLean, who died last March. He has been pastor of the Second Presbyterian Church, located within a stone's throw of Dr. Storrs's church in Brooklyn, for several years, and is known as one of the most pronounced conservatives in his denomination. For this reason his election was opposed. Dr. Fox is forty five and a native of Doylestown, the county seat of Bucks, in Pennsylvania. He was educated at Lafayette and Princeton, and is highly commended as a man of executive ability. The same meeting which elected Dr. Fox authorized Dr. Gilman to secure additional assistance as needed, he being for the time the only secretary. General Howard proposed a change, which was agreed to—that Bible Society secretaries hereafter elected hold office, not for life, but at the pleasure of the board of managers.

Wealth and Christian Ethics

The Clerical Union listened to an interesting discussion on Wealth and Christian Ethics led by Prof. John B. Clark of Columbia University. Professor Clark recently came to Columbia from Amherst, where he held the chair in political economy several years. He has devoted nearly all of his life to the study of this subject and the fact that he was a Congregationalist brought out a large number. In his thesis he held two points: first, that the competitive system was to continue because it is essential as a stimulus to business; second, that competition is, in the long run, in favor of honesty, though he recognized the evils of it. He also pointed out that the evolution of honesty will take place only as the church furnishes a basis on which it can rest. CAMP.

A man can do without his own approbation in much society, but he must make great exertions to gain it when he lives alone.—*Sidney Smith.*

From Minneapolis

Farewells to Dr. Beach

Our city has again been called upon to part with one of her best beloved pastors, as Dr. Beach leaves Plymouth Church for Denver. The dismissing council met Oct. 28, with a full representation of the more than forty Twin City churches. The resolutions recognized that, out of consideration for the health of the pastor's wife, if the home was to be kept, the family must live in Colorado in the future; hence this providential opening should be accepted. They bore ample testimony to the sorrow of the ministerial brotherhood at Dr. Beach's removal and fully appreciated the earnestness of his work in church and community. The resolutions of the church were hearty in their valuation of Dr. Beach as a man, a Christian teacher and pastor. Neither set of resolutions, however, did full justice to the important part he has borne in our interests as a State. As he leaves us it should not be forgotten that the lifting of the disastrous debt from our academy at Montevideo was largely due to his efforts, and that, as a director of the Minnesota Home Mission Society, he has thrown himself vigorously and sympathetically into the religious interests of the State. A largely attended reception, Nov. 1, closed the series of official farewells. This occasion was signalized by increasing the \$1,000 already raised toward a building for Immanuel Mission to more than \$3,000, \$1,000 of which was the gift of a single member.

Though naturally depressed for the time at the loss of her pastor, Plymouth is still the strong, able church of the Northwest, with an important mission to the city and to this whole section. Dr. Beach's letter of resignation paid high tribute to the ability, Christian character and devotion of the members, amply clearing them of any responsibility in the matter of his leaving.

An interesting service of the dismissing council was the ordination of Mr. H. B. Hendley to the gospel ministry. For about eight years he has been pastor's assistant at Plymouth and was thus so well and favorably known that his examination was unusually brief and his ordination unquestioned. He will continue for the present his work with Plymouth Church. It is understood that Rev. L. H. Hallock will supply the pulpit *ad interim*.

Revivals

Promoted doubtless by the visit of Messrs. Torrey and Munhall, our churches are manifesting unusual revival interest. The First Scandinavian held a week of meetings recently with much spiritual profit as well as substantial increase in membership. Rev. J. E. Smith is holding a week of special meetings with his Fifth Avenue Church. Fremont Avenue lately enlarged its building to make room for extra evangelistic work, which has been in progress for two weeks. This church aims at almost constant revival effort in one form or another. Pilgrim had a brief recent visit from Evangelist Hammond, while Forest Heights and Golden Valley are to have special services under Rev. R. A. Hadden. Oak Park has worked in parish lines and welcomed seventeen new members Nov. 6.

Congregationalists in Politics

We feel sure that the Christian Endeavor movement for civic righteousness is bearing fruit, at least in the Northwest. The number of leading Congregational church members standing for election to positions of responsibility is beyond precedent in our observation. The Republican candidate for lieutenant-governor is Lyndon A. Smith of Montevideo, a pillar in our church and president of Windom Institute. In one senatorial district in Minneapolis the Republican, Democratic and Prohibition candidates are each members of prominence in Congregational churches, while the probable alderman in the same section is a leading man in Pilgrim Church. H. P. H.

THE HOME

Irrevocable

BY L. M. MONTGOMERY

Once on a time I spoke a word
That was bitter of meaning and harsh of tone,
And it went as straight as a poisoned dart
To the very core of a true friend's heart,
And the beautiful page of our love was blurred
Forevermore by that word alone.

Once on a time I cast a sneer
At the small mistake of one I knew,
And his soul, discouraged, let slip the rope
That anchored it to the shore of hope,
And drifted out on a sea of fear,
To waves of failure and winds untrue.

Once on a time I whispered a tale
Tainted with malice, and far and near
It flew, to cast on a spotless name
The upas shade of a hinted shame,
And wherever it reached it left a trail
Across the promise of many a year.

Never that word could be unsaid
That lost me a friendship old and true—
Never that sneer might be undone
That broke the trust of an erring one—
Never untold the tale that sped
To blight and baffle a lifetime through.

Making a Life "Remember there is an everlasting difference between making a life and making a living." These are the words of the late William E. Russell, the brilliant young lawyer and statesman, once mayor of Cambridge and governor of Massachusetts. Of all his utterances this strong, clear-cut sentence is likely to live the longest and make the deepest impression upon the young men who recall his career and strive to follow in his steps. Ambitious young people cannot fail to find in his words a warning against the commercial and mercenary estimates of life and a reminder that true success is to be measured by character, not by money or position—lessons which our American youth need to have impressed upon them. Another Young Man put the same thought into other words centuries ago when he said: "A man's life consisteth not in the abundance of the things which he possesseth."

Rights of Men at Home

To be the possessor of an exquisite and refined taste may not always be an unmixed good. It is a great help to enjoyment but also a great temptation to selfishness. Taste is too often tyrannical, asking for itself a leadership to which it is not always, upon wider grounds, fairly entitled. In the household, for example, the woman of refined taste may make all her house companions uncomfortable by subordinating everything else to considerations of beauty or even of order, as Mrs. Clark points out in her article this week. Theoretically the most artistic house furnishings are not those which are merely decorative, but those designed for the purpose of use and comfort as well. But it must be confessed that the average woman does not always succeed in combining the æsthetic and the comfortable. The consequence is that the family parlor or sitting-room is frequently more like a lady's boudoir than a living-room where husband and sons may take

their ease, have their books and papers about, find chairs large and strong enough for masculine needs and room to move about without danger of displacing a scarf or overturning a stand or a piece of pottery. Give the man of the family a "den" of his own if possible, but in any case consult his tastes also in furnishing the living-rooms.

We all know men who indulgently tolerate the arrangements of their women-kind at home, but who, when they want real comforts and conveniences, take refuge in their club. The boys in their families are compelled to seek freedom in the streets, if not in worse places. It is a testimony to the good-nature and devotion of our American men that so many are willing to accept feminine standards of living, not only in regard to furnishings but in the whole ordering of the household and the training of children. In the ideal home, however, masculine as well as feminine tastes and ideals must find expression.

House or Home

BY KATE UPSON CLARK

Some of the best of women commit the mistake of considering their houses of more importance than their homes. It is astonishing to see what a fetich some of these excellent and far from stupid women make of their houses. The furnishing of their houses, the cleanliness of their houses, the routine of their houses form the main objects of their lives. The human beings intrusted to their charge are a secondary consideration.

In a certain home a cast-iron routine is maintained. Breakfast is served at eight, luncheon at one, dinner at six. Every room is swept weekly at just such a time on just such a day. Guests are not very welcome. There can be but little hospitality in such a house. It interferes too much with the majestic order of things.

An only child is there—a son named Elliot. He is now a sophomore in college, a charming fellow, who has never caused his parents a moment's uneasiness. When he is at home from college on short vacations he is naturally invited out a great deal. His parents always know where he is and he is always in good company, but the gayety sometimes waxes high and he is up late. He wishes that he could sleep over breakfast in the mornings.

"You may sleep over," his mother tells him, "but you get no breakfast unless you eat with us at eight. I have never yet overturned my housekeeping for anybody and I never propose to do it."

"But Dick's mother lets him sleep over, and he has a good breakfast when he gets up at nine or ten or even twelve o'clock."

"That may be her way. It isn't mine. Some people don't care about their housekeeping. Others do. That's the difference."

The boy detects the fling and the fallacy.

"But," he protests, "people may differ as to what good housekeeping is."

"Dick's mother" thinks that if Dick can be at home only a few weeks during the whole course of the year those weeks should be made just as delightful for him as possible. Dick's days at home are nearly numbered, she reflects. By a few years more he will probably have a home

of his own. His last impressions of his father and mother's home shall therefore, she is determined, be as pleasant as possible. He is to have his meals just when he wants them, and such of his friends as he likes are to come to lunch or dine with him—all of this with common sense reasonableness of limitation. Dick loves the home people with all of his big, boyish heart. He is just as kind and considerate as he can be, and he appreciates a thousand-fold all the little sacrifices which his mother makes for him (though he may not always think to say so at the time). If Elliot's mother could only comprehend how the bonds between him and his home would be strengthened by upsetting her routine a little, she would do it in a moment.

Nearly all boys and men have queer pets and queer hobbies. It is a singular fact that almost all of these involve more or less of disorder and dirt. The martinet housekeeper will have none of them. Instead of cherishing what may prove to be a saving occupation for a harum-scarum boy, or a preservative of her husband's health or mental tone amid the distracting cares of business, she says: "I can't have these scraps around. They make too much litter. There is no place for your lathe. These tramps for 'botanical specimens' simply result in tracking in no end of mud on the carpets and getting half the house in disorder."

This frame of mind develops what good Jan Ridd, in Lorna Doone, called "scolding and crossness, which are the curse of clean women, and ten times worse than the dustiest dust."

Let mothers understand that the house is kept, not to show what can be done in the way of orderliness—a simple thing, and one which it requires but a moderate exercise of wit to achieve—but that it is a place in which conditions are to be provided for the expansion of body and soul to their fullest capacity, and where her family may know the sweetest and purest happiness. Cleanliness must be there, regularity and order must be there, but the bed must be stretched or shortened to fit Procrustes, not Procrustes trimmed to fit the bed.

It may be hard for the housekeeper to "clean up" after certain boyish excursions. It may be inconvenient to find a place for the heterogeneous collections or various apparatus for work and play; but after making all possible provision against undue disorder, let her submit to what remains and somehow or other create room. Nobody responds sooner or more nobly to generous treatment than your whole-hearted boy or man. If you take a broad and hopeful view of his faults and idiosyncrasies he will never forget it. On the contrary, his love for his home and the dear ones in it will increase constantly in geometrical proportion.

The keeper of a house has been compared by Socrates to the general of an army. Strategy and sudden flank movements, unpremeditated marches and forced engagements, these form as much a part of the arduous campaign as the steady round and the cut-and-dried employments of camp life. The thing to be kept in view is not so much the tactics, but the winning of a worthy cause—the attainment of a glorious end, to which they are only the humble means.



The Story of Architecture

III. Christian Architecture

BY ISAAC OGDEN RANKIN

Christianity took three centuries to conquer Rome, but when the work was done it found itself heir to the Roman tongue, the Roman law, the Roman art and buildings. It began by worshiping in private houses. It retreated in troubled days to the underground cemeteries, or catacombs, of Rome and other cities. It built churches, only to see them destroyed or confiscated in times of persecution. How it chose to build before the age of Constantine's conversion we hardly know. Only the chapels in the catacombs remain as examples of early Christian church building.

When, after a time of special persecution, the Christians came into power with Constantine they received gifts of buildings already existing, or grants of money with which to build new churches. Christianity had been a purely spiritual force. It had originated nothing new in art or architecture. It still used the forms and skill it found, and adapted them to its needs. It accepted and put to use the different forms of structure which came to it and could be adapted to its worship. Among the buildings in existence when it came to the throne, which modified or helped the later Christian building, were the law courts or basilicas. Basilica means a king's hall, the place where princes or magistrates sat to administer justice. The early Greek and Roman basilicas seem to have been large roofless spaces surrounded by columns, but later they were walled in and covered over. They had room for a great many people, so that they were

sometimes used for markets, and this spaciousness made them better adapted for the use of Christian congregations than the temples, which were often small and usually cut up into little rooms and halls, and which had been profaned by idol worship. At one end of the basilica was a raised platform, often in an alcove, where the prince or judge sat with his counselors or associate judges.

At the end of 400 years the churches had given their city bishop almost a monarch's power. The prince's seat in the churches was reserved for him, the others were given to his associate ministers. In the new and larger churches to which the name of basilica came to be given the Christian altar stood where the Roman altar had been and the pulpit took the place of the clerk's or crier's desk. A few churches in old Rome were made over from temples and several from the large halls of baths, but some of the larger ones were basilicas, and their successors in Rome, as, for example, St. Peter's, are called basilicas even yet.

Hitherto it is the outside of buildings which has seemed most interesting, but from the beginning of the Roman, and more especially of the Christian, age it is the inside which becomes of most importance. The Greek temples were places to which people gathered. The Roman basilicas, baths and Christian churches were places in which people gathered.

When the Romans borrowed the Greek column and lintel they kept the two together, as if they could not be parted,

and used them largely as an ornamental addition to arched walls of masonry. Soon, however, they began to find them necessary for convenience within. They enlarged their floor spaces by building vaulted roofs or by the use of long beams extending across from wall to wall. In order to get still more room they cut these side walls into square piers and made these piers smaller and smaller, until at last they carried the upper walls on a lintel (architrave) above a row of columns or, at last, on arches springing from bits of such an architrave above the columns. It did not seem to occur to them that the column could be used without this fragment of architrave.

When at last arches were built to spring directly from the capital of the column, with this final throwing out of the lintel, the step from Roman to Christian architecture had been made. The Greek had only the column and the lintel. The Roman brought in the arch, and put the three together without real unity. The Christian threw out the lintel and joined the column and the arch in one.

In our first illustration the interior of the Roman church of Sta. Sabina is shown. The arches which appear are round arches springing directly from the capitals of the columns. There is nothing left of lintel or architrave. This is the essential characteristic of Christian church architecture, more essential than the shape of the arches (which were round in the earlier period, called Romanesque, and pointed in the later period, usually

called Gothic), or the shape and decoration of the windows by which the different periods of Gothic are most easily recognized. In this old church the Corinthian columns of a Roman temple were used. The form is that of the basilica—a broad nave with aisles terminating in a half-circular apse. Above the arches the wall rises almost unbroken by windows to the level of roof-beams, which are covered by the slightly sloping roof. On a small scale it shows the form of the basilica churches of the time of the Christian triumph. The interior is everything, the exterior noticeable only for its high bell tower of a later time. The idea of the lintel still rules in the long beams of the timber roof, but the column and arch are joined together wherever both are used.

With the building of stone roofs new problems required solution. The great church of the Divine Wisdom (Sta. Sophia) in Constantinople is built with similar subordination of the exterior. Its glory was in its huge dome and the beauty of its interior proportions. In the smaller church of St. Mark's at Venice the same ideas were followed. Our picture gives a glimpse of its vaulted passages, enriched with columns of Oriental marble and with mosaic pictures.

In the north the pointed arch, a suggestion of which any one who looked at a round arch from the side could see, was found better fitted for the joining of vaults than the round arch had been. It lent itself to the upward look which the Christian builders came to love, as the Greeks loved the horizontal line. The Gothic windows at first were narrow, lance-headed openings in a solid wall, then larger and filled with tracery and painted glass, and at last so large that they nearly filled the end walls of the building. This feeling found its fullest expression in the churches of northern France, as is shown by the picture of the nave of the cathedral church at Rheims.

Every feature of the churches came to be used as a visible image of some Christian truth. They were built in the form of a cross and the steeple pointing toward

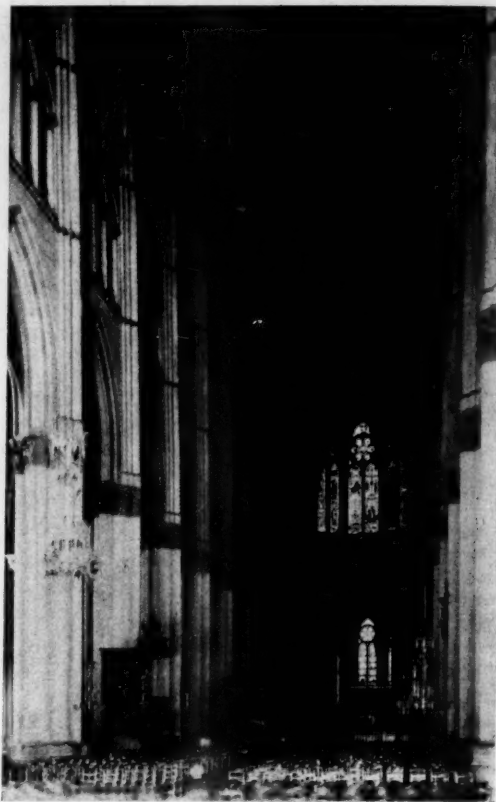
heaven held up the cross so that every man as he went about his work might see it. The walls and columns were made higher and higher that they might carry the thoughts of the worshipers upward. In Italy and the East blank wall spaces were covered with painted or mosaic pictures. So in an age when few could read the churches became like great stone Bibles, of which the colored windows, carvings and paintings and even the shapes of the stones were like separate chapters. Such a Christian church of modern building is the Central Church, Boston, a picture of which appears on our cover. It differs from the old churches, however, in this, that the pictures of its windows and the harmony of its proportion were chosen for beauty, not for teaching.

This Gothic love of height showed itself in the narrowing in and uplifting of the walls. The columns were made slender for beauty and clustered together for strength, until they became parts of stone piers on which the weight of the arched roof rested. Towers and steeples were added. Painted glass was considered the most beautiful form of decoration and picture writing. The window spaces were made larger and larger until they weakened the strength of the walls and it became necessary to hold up what was left of them between the windows with outside props called buttresses, some of which touched the wall only at the top, and came to be called flying buttresses. So the work went on century after century, the people taking more pride and pleasure in their churches than in any

other treasures they possessed, the architects trying to make these great stone Bibles in the city streets more and more full of meaning.

At last the spirit of the time changed. Builders began to take more pride in showing what wonderful things they could do with stone and mortar than in the religious use of the churches they planned. Instead of growing better and better, Gothic art grew worse and worse. Then came the age of printing and discovery. The ruins of Greece and Rome began to be studied again and the Old Greek and Roman writings to be read. A pagan art that cared for nothing but beauty came back once more and the Christian architecture of the earlier centuries perished.

It must not be imagined,



INTERIOR RHEIMS CATHEDRAL, FRANCE
(Western Gothic Church Building)

however, that Gothic art concerned itself only with church building. There are beautiful Gothic palaces and houses left in Europe, such as the Ducal Palace at Venice and many public buildings in France and Belgium, which show that the masters of the style could adapt their art to any purpose. Nor is the use of the pointed arch, or even of the arch, a sure test of Gothic building. When it suited is purpose the Gothic architect could use the lintel, and the lintel alone, in a way that was characteristic of his age and full of beauty.

See Europe

See all of Europe that you can. See it while you are young and eager and impressionable. Don't cease to believe that your own land is the best, because it is; but keep free enough from prejudice to understand that some of your sympathies are misplaced among the effete despotisms; to know that England is a freer country than our own, that nearly all European cities are better paved and cleaned than ours, that the roads put ours to shame, that education is more thorough in Germany, that the French are the best cooks, that the armies which are the burden and shame of many kingdoms are also their strength, that we have no cathedrals, that we lack a wide taste in art, that the European is more content, more thrifty, than the American and takes time to enjoy life, that the people are more polite, if less considerate, than we. . . . Moreover, there are certain informations—geographic, ethnologic, architectural, artistic, historic, romantic, linguistic—that are easiest gained by a few weeks abroad, even if one has to see things on the run.—C. M. Skinner, in *Do-Nothing Days*.



PORTICO OF ST. MARK'S, VENICE (Oriental Church Building)

Mothers in Council

HOME OCCUPATIONS FOR LITTLE ONES

As winter advances and the little ones are compelled to spend more and more time in doors, mothers are frequently called upon to answer the question: "What shall I do now?" The thoughtful mother does not answer, carelessly, "O, go and play," but, realizing that little children must and will be active, endeavors to supply a proper outlet to this activity. The mother often wishes for the resources and skill of the kindergartner, while the kindergartner in turn thinks wistfully of the time in the home for occupations that can only be begun in the kindergarten. Perhaps a few suggestions from the kindergarten would be welcomed by mothers who are glad to give their children time and attention, but often are at a loss for employment for the restless fingers.

Froebel continually studied the child and endeavored to give him occupations suited to each period of his development. He noticed that the most natural employment for the tiny ones was the assorting and grouping of objects, so he supplied them with a variety of such work. This can be easily done in the home, and it is marvelous how long the assorting of a box of colored papers, worsteds, buttons, or even scraps of cloth, will keep a small child happily employed. The discrimination in form and color gained by this work is an important factor in the beginnings of education. The kindergarten beads carry out the same principle and, with a few suggestions from the mother, have great possibilities of entertainment.

Blocks have been and will ever be the favorite playthings of childhood, but even here a child's resources sometimes fail and sympathy and encouragement from the mother are necessary. To say, "O, go and play with your blocks!" produces a very different effect from the suggestion, "Build me the bridge that we cross in going to grandma's," or, "Make the castle that we read about yesterday."

The kindergarten children are in the habit of working out their stories on paper, on the blackboard, in clay, by sewing cards and various other ways. This can be just as well done in the home, thus giving the mother an excellent opportunity to impress stories and poems. All children like to dramatize, too, and, if aided in this by the mother, they will develop a dramatic talent that will tend to decrease the monotony of stormy days in the house. Paper and pencil furnish another means of expression, and the child who is encouraged to illustrate his stories has another delightful pastime open to him. The little ones will need to begin very simply, as in illustrating the story of the three bears by making the various sizes of chairs and beds. If they are not laughed at, it is wonderful with what courage they will attack the most difficult subjects. Of course the horses and various animals which they produce will be irresistibly funny, but artists tell us that this practice is most beneficial in developing imaginative faculties. The illustration of home happenings and anticipated pleasures will be a pleasant addition to the list of subjects for the little artists.

The kindergarten paper-cutting is enjoyed by children long after kindergarten age, and can be utilized in the home as a source of amusement as well as training in dexterity of hand and correctness of eye. If small children have the proper kind of scissors a great deal of time can be happily spent in cutting out pictures from catalogues and magazines. It is a good practice to keep a box where all cuttings can be left until the mother has leisure to look them over with the children and assist in classifying and assorting them. From these, various kinds of scrap-books can be made which are very useful as presents to sick or poor children and are always in demand in children's hospitals, charity kindergartens and kindred institutions.

Pretty Christmas cards can be made by cutting Madonnas from the old December magazines and mounting them on cardboard. Many kindergartners keep a Christmas box, and why should not mothers? In it all the best work of the year should be kept ready to be utilized into various Christmas gifts. The love and patient work represented in many of these offerings will render them valuable to the receiver, while the thought that they are working for others will give zest to the children's occupations. MARY L. GAYLORD.

SAVING THE CHILDREN

One of the features of a recent meeting, at Lawrence, of the Massachusetts Association of Health Boards was a paper by Dr. S. W. Abbott upon infant mortality, reported in the *Boston Transcript*. Although there has been very marked improvement in this State in most directions, as a result of direct sanitary work on the part of health authorities, little progress seems to have been made in limiting the death rate in infants, yet "the death of every child constitutes a definite loss of national wealth." Deaths from diphtheria, whooping cough, cholera infantum and other diarrheal diseases as well as from violence are more or less preventable, and in a measure those from tubercular causes may be reckoned in the same category. These together have constituted forty-five per cent. of the whole number of deaths of children under two years. In the case of diphtheria, however, owing to the distribution of anti-toxin and gratuitous culture work, the death rate is already diminishing. In cities, of course, infant mortality is much greater than in less densely populated regions.

What Dr. Abbott said in regard to intemperance as a direct cause of infant mortality every good citizen ought to read: "The poverty, the neglect, the cruelty, which are the inevitable result of a system of licensed saloons, are all handmaids of intemperance." It is significant that "in 1895 the infant mortality in the seventeen cities in which licenses were granted was 174 per 1,000 births. In those cities where no licenses were permitted the infant mortality was only 122 per 1,000, or but little more than two-thirds as great."

In closing Dr. Abbott pointed out that important factors in diminishing the infantile death rate are improvement of the milk supply of our cities, establishment of day nurseries in manufacturing cities under careful sanitary control, the intimate control by boards of health of the methods of feeding among the laboring class, the co-operation of women's sanitary associations and the circulation of helpful literature.

A LESSON IN TABLE MANNERS

In these enlightened days, when Mother Goose and nonsense songs are frowned on, it will probably be considered rank heresy to advocate the use of such rhymes as moral teachers. The writer has no doubt, however, that a verse like *The Goops* in the November *St. Nicholas* would be more efficacious than fifty ordinary instructions in teaching children table manners. Slang phrases, too, may be a remedy worse than the disease, but a round-shouldered boy has straightened perceptibly under the influence of "Throw out your chest, the ice man's coming."

The Goops they lick their fingers,
And the Goops they lick their knives;
They spill their broth on the table cloth—
O, they lead untidy lives!
The Goops they talk while eating,
And loud and fast they chew.
So this is why I am glad that I
Am not a Goop. Are you?

Our work, whatsoever it be, must be the best of its kind, the noblest we can offer—*Sir Edward Burne-Jones*.

Closet and Altar

The Lord is with you while ye be with him; and if ye seek him, he will be found of you.

What hast thou promised, gracious Lord, to him who receives thee with an humble love? All that is contained in those sweet and mystic words—he dwells in me and I in him. What can an infinite bounty give greater than itself, and what can empty creature receive greater than his God?

God weigheth more with how much a man worketh than how much he doeth. He doth much that loveth much.—*Thomas à Kempis*.

I will not fear thee, O my God;
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.

Within the shadow of this love
Loss doth transmute itself to gain;
Faith veils earth's sorrows in its light,
And straightway lives above her pain.

Thy wonderful, grand will, my God!
Triumphantly I make it mine;
And faith shall breathe her glad "Amen"
To every dear command of thine.

O it is life indeed to live
Within this kingdom strangely sweet!
And yet we fear to enter in,
And linger with unwilling feet.

—*Pigott*.

Can there be any loss greater than the loss of one's very self for all eternity, which results from simple non-doing what one ought to have done? This thought suggests the irreparable loss through un-offered prayers in face of the fact that faith-filled prayers are God's providential plan and that God's children are commanded to offer them.—*H. Clay Trumbull*.

Sorrow rightly borne makes wonderful discoveries of truth; and the inquiry of every one passing through its experience should be, "What is God teaching?"

God of all patience, who in the fullness of time hast revealed thyself to men in Jesus Christ our Lord, have mercy upon us in the uncertainty and discouragement of our human life. When we wait in darkness, longing earnestly to see and see not anything; when we grope in ignorance and knowledge comes not or comes too late; when we are eager to choose and act and have no light upon decision; when the shadow of our own sin brings doubt upon our way, have pity upon us, O God! Out of this trial of patience, this endurance of suspense, this torture of uncertainty, cause thy strength to grow in our hearts that, having kept the word of thy patience, thou mayest keep us in the hour of trial. Help us to remember the sure working of thy will for good in all thy children's lives, the rest that remaineth, the assurance of eternal hope. And may our restlessness be turned to peace as we remove our thoughts from the uncertainties of earth to fix them upon thee. Strengthen our hearts for earth's endeavor, and prepare them for the splendor of eternal light when we shall wake to dwell forever with our Lord. And this we ask in the name of him who suffered and who overcame. Amen.

The Conversation Corner

THIS letter ought to have been printed two or three weeks ago, when Lucy and her doll family were on the carpet, but there was no room then for any more.

BRIGHTON, MASS.

Dear Mr. Martin: I received the "stiff-cate" and the pictures. Thank you very much for them. I have quite a lot of dolls. One of them came from Maine. I have also two dolls over forty years old. My sisters have dolls that came from Paris. Beauty Pansy, one of them, has crossed the ocean three times. [Was she seasick?—MR. M.] We have a canary bird that we brought from Holland. His name is Piet. Piet is as common a name for canary birds there as Dick is in this country. I was glad to see the General salute the flag. Give my love to him and to Kitty Clover.

MILDRED E.

I got acquainted with little Mildred by happening to be in the office when she called to see the General. Kitty C. nods his head in responsive greeting—or else it is because he is washing his face and hands! I think her dollery would take the prize for variety, if not for number. Think of dolls over forty years old! To offset the Parisians, with their romantic names, she might call the native of the Pine Tree State Mattie-miss-contis, or Chim-quas-sa-bam-took. The ocean traveler ought to have been named Peregrina White, especially if its color was suitable.

Our ministerial contributions of last week's Corner ought to have included two postal cards which have been in the Drawer some time. They show that sharp eyes are watching us and ought to stimulate us to be very careful, even in small things, to speak and write correctly. In some cases, however, there is good authority for different ways of speaking or writing.

Dear Mr. Martin: You refer in the Corner to the Queen and use a capital Q, to the Kaiser and use a small k. Is this correct? R. A. M.

Some one has carried off my hand-book on this subject, but I think some make this distinction—they would write President McKinley, but "the president." That was evidently the keen-eyed-proof-reader's idea in approving "Kaiser William," and in the next paragraph "the kaiser." But of course neither she nor I ought to have discriminated between "the Queen" and "the kaiser"—although, personally, I confess to having a far greater respect and admiration for Queen Victoria than for her imperial grandson. This reminds me to remind you to read carefully about Kaiser Wilhelm's notable tour to Jerusalem, now, as you know, in progress. You will compare the ostentation and grandeur with which the Emperor enters the Holy City and the meek and lowly manner of Christ's visits, although He was the true King of Israel, and the King of kings. He wept over Jerusalem, and Jerusalem crucified its King. Has the Kaiser any plans for national dominion there, which perhaps may be overruled for the advancement of the only kingdom of which "there shall be no end"? If we have any Cornerers in Jerusalem, we hope they will tell us something about Kaiser Wilhelm's visit.

The other criticism referred to a little conundrum of wartime which had been handed us, viz., "Dewey 1; Sampson 0, 2."

Dear Mr. Martin: I am surprised that you should be beguiled into an improper use of English—ought for naught. When I was at Yale a tutor said, "There is no ought in mathematics, except that you ought to say naught!"

P. R. K.

That is a good point, wittily made, but the use of ought (or ought) in referring to a cypher has had such a popular usage as, I think, to justify its use in a light play on words like that. The reverend critic will find Dickens quoted in the Century Dictionary (under ought) as using the word. There is a needless discussion in the newspapers at present whether Sampson or Schley "ought" to have any credit for what they "ought" in the destruction of Cervera's fleet. What do Cornerers think of that? But the most important "ought" now is to know what our Government ought to do with the Philippine Islands? What is right for us to do—right for ourselves, right for Spain, right for the other nations, right for the people who have long sat in darkness? That is a good thing for Cornerers to read about and think about.

We had toads and turtles in the Corner of Sept. 8, and now they both hop in again.

WORCESTER, MASS.

Ruth C.'s toad? In the Corner suggests to me to send you copy of a pamphlet on "The Common Toad," being No. 1 of a Biology series of Nature Study leaflets by Dr. C. F. Hodge of Clark University.

M. L. S.

This is an excellent pamphlet, just the thing for Ruth or any other intelligent, inquisitive Cornerers. I see that it can be obtained by sending five cents to O. B. Wood, 50 Foster St., Worcester, Mass.

PETERBORO, N. H.

Mr. Martin: One of your Corner writers wishes to know something about toads. When I was a very little girl, more than eighty years ago, we lived in Vermont. My grandmother lived in a log house with a very large fireplace, the hearth of which was one solid slate stone. It had settled down a few inches from the floor at one end, leaving a space in which lived a big toad. As he was never molested, he became very tame. When grandfather brought in the milk pail he set it down in that corner, and when the flies lit on it the toad would come out, run out his needle-like tongue and catch every one he could reach. I have watched him many a time, but never saw his tongue, he was so quick with it.

A great many years after that I had a cousin in your city who had some currant bushes in her yard, and the worms made sad havoc with them. How she got her toad I do not know, but she taught him to follow her; when she rapped on the bushes he was there to catch the worms as they fell. It was fun to see him do it!

GRANDMOTHER.

Thank you, grandmother, for that picture of old times in a log house! Now as to turtles.

WINDSOR LOCKS, CT.

Dear Mr. Martin: I read with interest the Conversation Corner, where I often find something that reminds me of my boyhood days. I was specially interested in what was said about the markings on box turtles. The questions are as to the age of turtles, and whether "they spend all their long lives on the same farm or in the same town." From my boyhood I have been accustomed, whenever I met a box turtle, to take it up and examine its markings, if there were any. Nearly seventy years ago I read on the shell of a turtle, "O. H. 1881." I then remembered that I stood by while the lettering was cut with a dull jackknife by a brother of mine, who was then ten years old, while I was six. It was at Hayden's in the town of Wind-

sor, on the same lot and near where I impatiently urged my brother to go home, for we were "across the hollow" and the sun had gone down. The date he intended to put on was 1818—so it would have taken the turtle sixty-three years to have overtaken the date he bore.

When I was a grown-up lad (about 1830) my father bought a lot which had once been cultivated by an old revolutionary soldier, whose sons had long before made themselves homes in distant States. The lot was surrounded with woods and had long been without cultivation. When we began clearing up the borders of the lot my brother and myself were much interested in examining the turtles we found, bearing the initials of "Lieutenant Tom Hayden's boys," and the dates, as our father told us, corresponded to the time when they worked that field. I remember one bearing the initials of the oldest boy (born 1769) proved by its date to have borne it forty-eight years. He was certainly an old settler, and besides the date bore marks of old age.

In 1848 I found in my garden here a turtle marked "J. H. M. 1812." My cousin, Jabez Haskell Moses, lived with our grandfather on that place in 1812, but in 1848 lived in western New York. I have other evidence that "these turtles are always found in nearly the same place."

J. H. H.

A Connecticut lady sends a clipping from the Hartford Courant, about a turtle marked in Windsor in 1861, that was found there again in 1867 and within a few weeks has appeared on a street in Hartford and received a new inscription. Another clipping is sent (from Charlottesville, Va.) as to a turtle recently found in Agawam, Mass., dated 1851, and carrying the name of a lawyer still living in the adjoining town of Westfield. All of this goes to show that turtles, although they do a good deal of traveling in their slow way, do not go far away from home, and also that their age approaches, at least in many instances, the age of a man. But boys and girls are better than toads and turtles; let us have a word from them before we stop, as we have not room now for a Scrap-book column.

MIDDLEBURY, CT.

Dear Mr. Martin: I thought that I would write to you. I helped papa get the hay. I don't like to climb trees so well as I do to row a boat or play ball. Yes, I see the Congregationalist every week now, and the Youth's Companion. We had all our flags out on the Fourth of July, even the old school flag that's all torn to pieces, and we sent down to the school and had the new flag hoisted there, because of the victory. We got the Pomnik pictures and we like them very much. I send —cents for the Gabriel-Pomnik Memorial Cot. This is all I can think of now. Good-by.

RICHARD T.

Dear Mr. Martin: I am nine years old. We are to have the same teacher. This will be her third year. My papa is the committee. I should like to be a school teacher when I grow up. Our school gave an entertainment in May to get money for a flag. ["Hop Swamp School," according to printed program, in which these children seem to have had a good part.—MR. M.] We bought a flag, 2 maps and other things we needed. I love to climb trees better than to be on the water. We have some maple trees around our house and I can climb the highest one. I saw in the Corner a letter from a Massachusetts girl about birds. I think she has named quite a few. I know the robins, sparrows, swallows, woodpeckers, blue jays and the bluebird. Good-by.

MARY T.

P. S.—Here are —cents from us girls for the Mem. Cot. Good-by.

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR NOV. 20. 2 Chron. 33: 9-16

Manasseh's Sin and Repentance

BY REV. A. E. DUNNING, D. D.

We have here an Old Testament picture showing the life-long relations between a man and God. The man is Manasseh, and around him is gathered a group of figures—the nation which he rules. Above him and them is a Ruler, whom he does not acknowledge till, after years of wickedness, bowed by tempests of affliction, he lifts his eyes to heaven for help and finds it. "Then Manasseh knew that the Lord, he was God."

The picture is of a time long past. Its figures long ago disappeared from the earth. But God is the same, and his relations to men are the same now as then. I pass before him as I look on this scene; I hear his warning, his sentence or his approval. The writers of the books of Kings and Chronicles tell very little of Manasseh's long reign of fifty-five years. They saw in his history the tokens of a righteous retribution for sin and a divine compassion for the penitent. They saw the purpose of a reformed life—that is all. But no maxims of morality could be so valuable lessons to us as the faithful record of these awful facts. They show us:

1. Manasseh's sinful life. It became proverbial in Judah, like "the sins of Jeroboam" in Israel. His reign was in direct contrast to that of his father. The aristocratic party, which favored and practiced every vice, seems to have got control of him and his court from the beginning. For his reign commenced when he was only twelve years old. Every religion was tolerated except that of Jehovah. The times before Hezekiah came back again, only far worse. The streets ran with the blood of martyred prophets. The vilest men and women lived and reveled and worshiped idols in the temple courts.

Manasseh's sins involved many in guilt. He "made Judah and the inhabitants of Jerusalem to err." He might have made them to be righteous. Long after his death his deeds were bringing forth untold misery. Such a man as Manasseh counts immortal souls as trifles. He is willing to use them as coins to buy transient pleasures. Christ gave himself to save souls. What a contrast! Manasseh was not moved to repent by the sight of the wickedness to which he yielded in those whom he should have despised. He seduced his people to do worse than the nations had done whom God had driven from the land. The appetite for sin grows by what it feeds on.

Manasseh's sinful life was not restrained by God's punishment of others. The land was full of reminders of God's punishment of sin. But the people of Judah acted as though they had never heard of God's dealing with the nations. "My people are gone into captivity for lack of knowledge." God says to the sinner, "Be sure your sin will find you out"; and the sinner replies, "Not me." "The Lord spake to Manasseh and to his people; but they gave no heed." When the eye is closed to the warnings against wickedness on every hand, the ear is deaf to the voice of the Almighty. Men hear it from the pulpit, read it in the Bible, as though it were an idle tale. This was always a wonder to the prophets. "Hath a nation changed their gods, which yet are no gods? But my people have changed their glory for that which doth not profit." The heathen clung even to their idols. But the people to whom God had revealed himself by wonderful deliverances were eager to exchange his service for that of the gods of their conquered foes.

2. Manasseh's punishment. The nation, weakened by its vices, soon fell into calamities. Manasseh was stripped of his power, carried to Babylon in chains, made the object of every insult and humiliation. An Assyrian bas-relief represents a monarch receiving three

kings as prisoners, who have hooks passed through their lips to which thongs were attached. Such was Manasseh's degradation. Yet behind this affliction was a blessing richer than a crown.

One who has watched men's lives through a long ministry says that few of the unconverted find blessings in their afflictions. They lose friends, suffer sicknesses and disappointments, and groan over their troubles with unsoothed hearts, except as time sears their wounds. Yet behind every sorrow is a choice blessing, if they could only see it.

3. Manasseh's repentance. If ever a wretch was beyond the pale of divine mercy, it was this man. He did "wickedly above all that the Amorites did." He sought to imitate the abominations of the Assyrians, and as a prisoner in Babylon he saw in its perfection what he had attempted on a smaller scale. The lesson was effective. "He humbled himself greatly before the God of his fathers." He found the old faith precious after all. He sought to overthrow it till he found himself overthrown. Then he recovered his royalty by accepting the faith he had hated.

Many a man has fought against godliness till he has lost his manhood. Then he has discovered that divine mercy is exhaustless. He has recovered himself by repentance and humbling himself before God. Manasseh thought contemptuously of God till he began to think contemptuously of himself. He was restored to his kingdom; but the greatest advantage his repentance brought him was that he learned to know God.

4. Manasseh's reformation. Temporal prosperity came back with holy purposes carried out. The walls of Jerusalem went up to a great height as the altars of idols were cast down. The true worship of God insures prosperity. Manasseh's restoration was but a temporary check to the downward course of Judah, but it is an inspiring sight—this one man humbled to the dust in repentance, and then lifting the nation from its downward impetus up to God.

The consciousness of being wrong paralyzes our noblest faculties. But after true confession of sin and forgiveness men find it easy to do what before was impossible. The blood that cleanses from sin imparts a divine strength.

After a life of sin so awful that it became a proverb, Manasseh turned to God and God met him as the father met the prodigal son. We need never be afraid or ashamed to go home to God. "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

The Church Prayer Meeting

Topic, Nov. 13-19. Forgiveness of Others. Matt. 6: 14, 15; 18: 21-35; Luke 7: 36-50; 23: 32-34; 2 Cor. 2: 5-8.

Why a duty. Why a privilege. Why so difficult. Its rewards.

[See prayer meeting editorial.]

Mr. Gladstone's Religion

He could admire the strong organization of Rome, but the terrible drill of the Italian ecclesiastical barrack yard offended his love of liberty. Modern innovations and the arguments by which they were maintained were alike distasteful to his love of truth. In the services of his own church he prized grave and serious beauty; tawdry travesties of alien rites were not much to his liking. There are four imperfect forms, broken segments of the spiritual life, departments too often mistaken for the whole region—emotionalism, doctrinalism, humanitarianism, observationalism. These are systems which practically make the Christian life a series of mystical feelings, or of concatenated formulae, or of philanthropic labors, or of detached and ever-renewed observances. None of these singly, nor even all combined, absorbed Mr. Gladstone's entire being. The pur-

suit of a renewed character was ever being followed out with a sensitive restlessness. Above and below all else was a simple love of God, faith in Christ's work, reverence for the church as his body.—Dr. Alexander, Bishop of Derry, in the Church Quarterly Review.

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LITERATURE

BOOK REVIEWS

ENCYCLOPEDIA OF SACRED THEOLOGY

Rev. J. H. De Vries has translated a portion of this massive production by Dr. Abraham Kuyper, of Amsterdam, and Prof. B. B. Warfield has supplied an introduction. Dr. Kuyper's complete work consists of three volumes. The first fifty-three pages of the first volume and the entire second volume are grouped together in the work before us. The extract from the first volume consists of an introduction to theological encyclopædia. The balance of the first original volume, omitted here, is an extended history of theological encyclopædia. The remainder of this work also is in a large measure preparatory for the third volume. The last named embodies the logical definition and interpretation of the different departments of theology in their logical sequence and full development. The second volume discusses the organism of science, showing at length that there is a place for theology therein, and also explains the conception of theology, its distinctive principle, method, organism and history.

The work is the fruit of an uncommonly active and able mind. Dr. Kuyper's personal history, which Dr. Warfield outlines in his introduction, has been one of diversified experience and exceptionally stimulating training. He is a member of the Dutch Parliament and also a theological expert, as well as the editor of both a leading Dutch daily journal, *De Standaard*, and a weekly religious journal, *De Heraut*, and is the author of a number of important volumes on theological and critical topics. The volume before us is elaborated in a manner unusual in English and German theological literature, but is written in a clear and uncommonly readable manner, and this in spite of the fact that so many technical terms are used with freedom. Many lay readers will be at some loss in it, but the current of the book is perfectly intelligible. Still it is a volume for theological students and experts, not for the ordinary public.

It is the promulgation of a thoroughly scientific conception of truth and it is wonderfully comprehensive and admirably logical and forcible. Homely illustrations, taken from everyday life, add greatly to the lucidity of its utterances. The discussion of the questions which concern the place of theology among the sciences and the nature of theology as a science with a distinct principle of its own, which forms the substance of this volume, is general in character, and yet rich in particular inculcation and application of truth. Large space is given to the defining and explaining of what the author calls the Principium, that is the distinctive principle of theology. This discussion may seem to some unduly elaborated, yet in the author's scheme it certainly is valuable even if it be not in its present form absolutely necessary.

The author is frankly and loyally Calvinistic and the principles of the reformed theology are his foundation. He is a leader of the Reformed Church, although by no means a blind advocate of any system. His position is that of an aggressive, although a conciliatory thinker, and the theologically trained reader will notice a sharp distinction between his views and those of the more liberal scholars. He does not accept the fruits of the higher criticism without vital modifications. Dr. Kuyper, were he as familiar with the religious history of England or the United States as he is with that of his own country, probably would have written differently in regard to Methodism, for example, and occasionally one finds an utterance which he cannot accept, but the substance of the volume is sound, and its influence cannot fail to be wholesome and helpful. [Charles Scribner's Sons. \$4.00.]

A CONSTITUTIONAL HISTORY OF THE AMERICAN PEOPLE

A new contribution to the literature of our constitutional history needs some justification,

for histories of this general character abound. The present work, by Francis M. Thorpe, offers itself as a study of methods of constitutional development. This, more than anything else, is its peculiarity. The organization of the American commonwealths is studied in detail and in connection with examination of their respective constituencies. The civil evolution of different portions of our country is followed with minuteness, and the modifications and changes in our principles of government growing out of actual experiment are set forth. The author recognizes that legal institutions, even including constitutions, are not permanent in their character but continually change, and illustrate the development of the people in one or another direction.

The mass of material existing for such a work as this has been well digested and the narrative is clear. Whether it were necessary to elaborate the treatment so extensively, for the work fills two large volumes, may be a question. It seems to us that the substance of the work might have been more successfully presented in smaller compass. For example, the minutiae of political conventions are related when a summary often would have sufficed. But the author illustrates a commendable impartiality and power of judgment, and the pictures which he draws, crowded although some of them are with characters, are valuable because of their vividness. The process of the transition of the colonies to independent States is described effectively, and the early conditions determining our Constitution are set forth intelligently.

Then, as the narrative goes on to tell of the great wave of immigration which rolled westward, interest in the theme increases, and the effect of the frontier life and the rude conditions of the more primitive civilization of the young West upon law in its organization and its crystallization into permanent form are studied with special attention. Such questions as the relation of the individual State to the Union, the basis of representation, changes in judicial systems, legislative apportionment, the rise of property questions bearing upon corporations, etc., are discussed by themselves with good judgment. The differences of the development of democracy under dissimilar conditions are indicated in the chapters which are respectively studies of a Gulf State, Louisiana, a frontier State, Kentucky, a Northern State, Michigan, and a Western State, California.

The work ends with the year 1850, and the five years next preceding form the period of these successive studies. It is shown how the conception of citizenship has somewhat altered, how the co-ordinate branches of government are held to closer account by the people, how representative government has established itself permanently, and how far and in what respect ideals of democracy have been amended. It is gratifying to be assured that the author's long and thorough study of his theme has convinced him that the American people has become liberal and altruistic as it has become powerful; that it has grown humane as it has appreciated its responsibilities; and that the outlook is hopeful.

The subject of slavery, of course, comes often to the surface, and a conspicuous and praiseworthy feature is the distinctness with which the gradual hostility to slavery and the effort to express this in legislation even in several of the Southern States, are revealed. Probably most readers, excepting those somewhat familiar with legal history in this country, will experience some surprise at the evidence supplied in these pages of the widespread conviction throughout the South of the detrimental influence of slavery upon the commercial as well as the moral prospects of the slaveholding States. In this, as in many other particular lines, the work exhibits commendable strength and value, and in the general course of its discussion it also will be con-

ceded to display marked ability. [Harper & Bros. \$2.50.]

RELIGIOUS

A new book in the series of Hand-books for Bible Classes, edited by Drs. Dods and Whyte, is *Principles of Protestantism* [Charles Scribner's Sons. Imported. 75 cents], by Rev. J. P. Lilley. It is a companion to Dr. T. M. Lindsay's book on *The Reformation*, and it supplements that book, which explained the historic origin of Protestantism in Europe, by explaining its leading doctrines as they took shape in the Reformed in opposition to the Romish Church. Necessary limitations have interfered somewhat with the present development of the subject, but the author's treatise is sufficiently comprehensive and is both scholarly and fair. Based upon careful examination of the standard works of Roman Catholics as well as Protestants, its spirit is as conciliatory as it is loyal to the author's own Protestant faith. In setting forth the three chief elements of Protestant belief, relating respectively to the way in which men are to enter upon the blessings of the gospel, their conception of the Scriptures as the source of divine knowledge, and their view of the life and polity of believers, he reveals the radical and inevitable difference between Protestantism and the Church of Rome. The volume is a thorough piece of work and will prove a valuable hand-book.

Dr. F. E. Clark has edited four little religious volumes which will be serviceable as aids to the devotional life. Each contains a selection for every day of a month. They form a series called *Classics for the Quiet Hour*. One is *The Presence of God*, selections from the works of Jeremy Taylor; another is *The Kingdom Within*, embodying selections from the writings of Thomas à Kempis; a third is *The Golden Alphabet*, selected from the works of John Tauler, and taking its title from a series of precepts each of which begins with a different letter of the alphabet. The fourth, *Living and Loving* [United Society of Christian Endeavor. Each 25 cents], opens the writings and the heart of Professor Tholuck. They are tastefully printed and cannot fail to be warmly appreciated.

A very pretty book and one evidently destined to a large popularity among religious readers is *Friendship* [F. H. Revell Co. \$1.25], by Rev. Hugh Black, to which Dr. W. Robertson Nicoll has supplied a short introduction. It is a volume of profound common sense enlightened and enriched by sincere spirituality, and it possesses solid and lasting value as well as large Christian interest. It is handsome and is as tasteful as it is serviceable. — Rev. M. F. Sadler's commentaries on *Romans* and *Corinthians* [Macmillan Co. Imported. Each \$1.50], like the former volumes which we have commented on from the same author, blend the practical and the scholarly successfully and are well suited for common use. They are intended for the general public rather than for the specialist, and are discriminating and permanently useful pieces of work. *The Greatest Thing Ever Known* [T. Y. Crowell & Co. 35 cents] is another book by R. W. Trine, in which in a simple and readable manner he explains and emphasizes the thought of the essential oneness of the human life and the divine. The author has a little the air of having made some new discoveries, which, after all, are only perfectly familiar spiritual truths, but although we cannot indorse some of his sentiments we gladly commend the general spirit and substance of his treatise. It will do good in spite of its occasional lapses and its too oracular tone. — A book of *Junior Topics Outlined for 1899* [United Society of Christian Endeavor. 50 cents], by Ella N. Wood, will be found practically serviceable in Christian Endeavor circles. It is a collection of useful topics, well outlined and in some cases illustrated.

STORIES

The pen of William Black has not lost its cunning. His latest story, *Wild Eelin* [Har-

per & Bros. \$1.75], may not be his best, but it certainly is fine and fascinating. Yet it leaves the reader exasperated. It is one of those stories which it is hard to read critically, even though faults be apparent here or there. The reader becomes so interested in the fair heroine that the climax fills him with dismay and indignation. It is an exceedingly unnatural story in some respects, but we suppose that is a part of the Scotchness of it. The earl is greatly overdrawn and is a sad, and as here described an improbable, blemish on the tale. The literary charm of the work is characteristic. The representation of the heroine is one of the best of the author's many successes in that line. The contrast between the two lovers is skillfully indicated. And, all in all, it is a superior story, although it ends wrongly.

Two volumes by Henry James have come to hand. One is *Ip the Cage* [H. S. Stone & Co. \$1.25], the story of an episode in the life of a young telegraph girl in London. It is an adroit use of fresh material, mainly the facts learned and impressions formed by such a girl about her customers contrasted with her own somewhat sordid home life, and the author has worked out his idea with his accustomed delicacy and skill of touch. It is not an inspiring book—and does not pretend to be—but as a miniature painting it is worthy of high praise. The other book, *The Two Magics* [Macmillan Co. \$1.50], contains two stories, *The Turn of the Screw* and *Covering End*. *The Turn of the Screw* seems to us on the whole the most revolting piece of literary work with which we ever have met. Mr. James ought to be ashamed of himself and we are surprised that any publisher should print it. *Covering End* is free from any objectionable features except its too great disregard of probabilities. It is a less successful character study than most of the author's work, but the unconventional and amusing circumstances of the day's experiences described give it a measure of interest. Of course it is a fine piece of writing, and it does not lack interest in so large a degree as most of Mr. James's recent productions.

That prolific author, Rev. S. Baring-Gould, in his latest story, *Domitia* [F. A. Stokes Co. \$1.50], deals with the Rome of the time of Nero and his immediate successors. The heroine's career illustrates the vicissitudes which occurred in the careers of not only the early Christians but also the Romans themselves. It is difficult to conceive of such a state of society as ever having existed. The author has made careful studies and has described the period with exceptional clearness and power. It is a painful story in some respects but full of interest, and it exhibits the loyalty of the Christians of the time to their Redeemer.

In *Crooked Trails* [Harper & Bros. \$2.00] are ten of Mr. Frederic Remington's lively sketches, illustrated by himself. The Indians, Cowboys and Mexicans of the present, and some singular characters of the past, appear in the book and their diversified experiences are highly exciting and are described in the author's characteristically spirited fashion. The book is a readable addition to the literature of frontier life. It need not be added that the illustrations are of the highest excellence.

Paul Laurence Dunbar has done good work in poetry, and now has tried his hand on a novel, *The Uncalled* [Dodd, Mead & Co. \$1.25]. We like it even better than we liked his poetry. It is a strong and unhackneyed piece of work and develops the conception of a young man brought up in the most rigid conditions and practically forced into the ministry when his heart is not in it, who breaks loose and goes into business. The kind of pressure brought to bear upon him may have been true to life in some instances, but certainly must be extremely unusual. The plot of the book is its weak point, but the different actors are portrayed with decided freshness and vigor, and the story

abounds in interest and points a wholesome moral.

California is the scene of *The Black Curtain* [Houghton, Mifflin & Co. \$1.50], by Flora H. Loughhead. It is a pleasant and picturesque story of life and love in the hills, of fortune and misfortune and crowning happiness, all set forth in a winsome and admirable style. It will be a popular book.—In the biographical edition of Thackeray's works *Henry Esmond* and *the Lectures* [Harper & Bros. \$1.75] are bound together into a handsome illustrated volume.—Another volume of five of the short stories of Octave Thanet is called *A Slave to Duty and Other Women* [H. S. Stone & Co.]. They touch skillfully many aspects of real life and are delightfully entertaining.

JUVENILE

The time of King James I. is that chosen by Ruth Hall for her book, *In the Brave Days of Old* [Houghton, Mifflin & Co. \$1.50]. The adventures of a young Englishman in Holland and with Hendrick Hudson on the American coast form its substance, and it is a good piece of work as a historical study and equally as a narrative of travel, battle and adventure. It presents a probably truthful picture of the life of its time.—The purpose of Grace King in writing *De Soto and His Men in the Land of Florida* [Macmillan Co. \$1.50] has been merely to weave together the trustworthy facts of history into a narrative. She has succeeded commendably and the young people will enjoy the book. There is history enough in it to make it thoroughly valuable and it is gratifying enough to the reader to render it eminently enjoyable. It considers a portion of American history which has been less frequently narrated than others, and such a graphic and well-written narrative of it will do good service.

The abundance of excellent literature for boys and girls is almost bewildering. Here is another charming story, *Dorothy Deane* [Houghton, Mifflin & Co. \$1.25], by Ellen Olney Kirke. It is realistic, natural and vivacious, and one of the best of its class.—*A Soldier of the Legion* [W. A. Wilde & Co. \$1.50], by C. L. Norton, is a war story of the great Northwest about Sergeant Carolinus Bassett and William Henry Harrison in their early days. It is interesting as a narrative and useful as a historic sketch, and is in harmony with the taste for war literature which recently has been developed so largely in this country.

Tecumseh, Chief of the Shawanoes [E. P. Dutton & Co. \$1.50], by Col. R. H. Gordon, uses the facts of the war of 1812 in the form of a story. It abounds in adventure, has a good tone and spirit and will please the boys. It is illustrated.—Another excellent school story which American boys will relish in spite of the differences between their schools and those of England, where the scene of the tale is laid, is *The Triple Alliance* [Thomas Nelson & Sons. \$1.25], by Harold Avery. It is a natural, stirring, wholesome and amusing story about boys and their pranks and studies, and it will be well thumbed.

A new number in the *Tales of the Heroic Ages* includes *Siegfried the Hero of the North* and *Beowulf the Hero of the Anglo-Saxons* [G. P. Putnam's Sons. \$1.50], both written by Zenaide de Ragozin. It puts into plain and pleasant English for the young these old legends, which have in them a perennial charm and power. In the introduction the point is well taken that children should be permitted a proper amount of fairy literature.—Another fairy story, which is fanciful enough to be delightful and realistic enough not to seem unnatural, is *The Magic Nuts* [Macmillan Co. \$1.25], by Mrs. Molesworth. No one understands better how to delight the children, and in these pages she has done it again successfully.

A bright little fairy story, by Katharine Pyle, is *The Counterpane Fairy* [E. P. Dutton & Co. \$1.25]. The author is also the illustrator, and the amusing story, which is

full of delight for young readers, receives additional charm from the fact that the illustrations are so thoroughly in accord with the spirit of the text. The younger children will be much pleased with such a pretty book.—*Jack the Giant Killer* [Macmillan Co. 50 cents] is for the very young, and its numerous pictures, many of which are in black and white and many in colors, are most expressive and greatly increase the interest of this familiar tale.

EDUCATIONAL

Prof. Archibald Alexander, in *Theories of the Will* [Charles Scribner's Sons. \$1.50], has written a book which will do good service as a text-book and probably is intended for use in that capacity. It also is a treatise which others than students will be glad to read. It is a concise account of the development of the theory of the will. It makes no claim to being a comprehensive history but offers a constructive explanation of voluntary action. It is the first of a series and it closes with the theory of Lotze. It is a condensed but thoroughly scholarly description of its subject and will be appreciated by all interested therein.—Prof. Paul Shorey has added to the Student Series of Latin Classics a volume, *The Odes and Epodes of Horace* [B. H. Sanborn & Co.]. The notes are copious almost to excess and the volume is printed handsomely.

Such a book as *North America* [American Book Co. 60 cents], by F. G. Carpenter, is too sketchy. It is hardly worth while to attempt to describe the White Mountains, to take an example of natural scenery, or Boston, in the case of a city, without saying much more and without greater discrimination in regard to what is said. The pictures are the best part of the book, but that which is labeled Boston Common really makes prominent the Public Garden—a neighboring but different inclosure. The attempt to describe North America in a properly intelligible and useful fashion in so small a book is necessarily futile, although much in the book is valuable and enjoyable.—Prof. G. R. Carpenter has gathered selections from many American writers of the more remote or recent past in a volume called *American Prose* [Macmillan Co. \$1.00]. A critical study and a brief biographical sketch in relation to each author precede the selection from his writing. Living authors are not included. The selections are choice and the volume is handsomely issued.

The Earth and Sky [D. Appleton & Co. 28 cents], one of Appleton's Home Reading books, is a primer of astronomy for young readers, by Dr. E. S. Holden, and explains some of the elements of astronomy to the young in simple language.—An edition of Goethe's *Egmont together with Schiller's Essays* [Ginn & Co. \$1.00] has been prepared by Prof. Max Winkler for college students. It is well suited to the needs for which it is intended.—A revised edition of Prof. J. M. Taylor's *Elements of the Differential and Integral Calculus* [Ginn & Co. \$2.15] makes an attempt to present in their unity the three methods commonly used in calculus with reference to rates, limits and infinitesimals. It is a neat and handsome publication and will be appreciated by the higher mathematicians.

The Laboratory Manual [Lamson, Wolfe & Co. \$1.25], by Prof. A. G. Austin and I. H. Coriat is a plain and compact little treatise, valuable in itself and introductory to more intricate work. It is handsomely printed and has blank pages for the student's use.—*Philip's Experiment, or Physical Science at Home* [D. Appleton & Co. \$1.00], by John Trowbridge, follows a comparatively new method for the teaching of science. It is a story into which scientific teaching is introduced so as to beguile the reader into mastering what, if offered in the ordinary form, might repel him, or at least prove less inviting. This method is not novel but it is used here with much skill. The book ought to be a success.—*Selections from the Poems of Robert Burns* [Ginn & Co. \$1.20], edited by

J. G. Dow, is a new volume of the Athenæum Press series, and is tastefully issued.—*De Quincey's Revolt of the Tartars* [Ginn & Co. 35 cents] has been edited by Prof. W. E. Simonds. It also makes an attractive little volume.

MISCELLANEOUS

The recent course of our national history has created exceptional interest in any volume relating to Spain, and the tangled web of Spain's political history is so difficult to be unraveled by foreigners that any book aiding them in the work has the greater value. *The Spanish Revolution, 1868 to 1875* [Small, Maynard & Co. \$1.50], by E. H. Strobel, formerly secretary of the United States legation and chargé d'affaires at Madrid, is therefore as timely as it is intrinsically interesting. The transition from the Spain of Ferdinand VII. and Isabella II. to that of Alphonso XII. and the regency is, as the author properly points out, exceedingly suggestive. The revolution to which the book relates was not successful, but it had a wide and lasting influence upon Spanish history, and its effects will be felt in political developments which are occurring and for some time will continue to occur in Spain. It is a well-written book. The author has enjoyed exceptional opportunities of observation and judgment. He has written temperately, and his narrative will be accepted as an intelligent and helpful discussion whether all his conclusions be agreed to or not.

The Success of Sunlight and Shadow, the volume for amateur photographers by W. I. L. Adams, has encouraged him to write and illustrate another book, called *In Nature's Image* [Baker & Taylor Co. \$2.50]. This, too, is intended for amateurs, and it is full of description and suggestion of a very practical character and is illustrated abundantly and beautifully. Its pictures are grouped under appropriate headings, such as Landscape and Figures, Telling a Story, Children, Interiors, etc. It is exceedingly attractive and will make a pleasant book for the drawing-room table, while doing good service among those who are learning photography.

Messrs. Doubleday & McClure Co. have issued four more tasteful little books of the *Ladies' Home Journal* Household Library at half a dollar apiece. One is *Model Houses for Little Money*, by W. L. Price, which describes how an attractive house may be built in city or in country and how good taste and good workmanship may be obtained without a necessarily large expenditure.—Another is *Insides of One Hundred Homes*, by W. M. Johnson, which draws suggestions from houses already in use for the benefit of people who are building or furnishing. Like the preceding volume, this is illustrated freely and well.

Home Games and Parties, edited by Mrs. Hamilton Mott, is a third, and it is a treasury of practical information in regard to home entertainments.—A fourth is *The Business Girl*, by Ruth Ashmore, and it abounds in good sense, sympathy and useful suggestions.—From the same publishers comes an English translation of M. Edmond Rostand's popular play, *Cyrano de Bergerac* [50 cents]. It is Miss Gertrude Hall's translation. The play is having a great popularity abroad. Richard Mansfield is playing it at the Garden Theater in New York city and three companies are to play it in Boston soon.

NOTES

—Mr. Herbert Spencer is revising all his books.

—Dr. W. A. P. Martin, author of *A Cycle of Cathay*, which Revell & Co. brought out last year, has just been appointed one of the two presidents of the Imperial University of China, his colleague being a Chinaman.

—The Emperor William is stated to have made himself financially responsible for the publication of a new dictionary of the ancient

Egyptian languages, in which the academies of science at Berlin, Göttingen, Munich and Leipsic are to co-operate.

—Literature says that British publishers are adopting the plan of offering purchasers their choice of cut or uncut edges in new books. It is to be hoped that the practice of issuing works with uncut leaves may be abandoned, excepting in the cases of certain rare or otherwise exceptional publications. To make the reader cut the leaves of an ordinary book is an imposition upon him.

—Commandant A. L. Mills, of the Military Academy at West Point, is the author of *Campaigns in 1862 in Virginia*, which is a textbook in the United States Infantry and Cavalry school at Fort Leavenworth. He was in charge of the department of tactics and strategy there when the war with Spain broke out. He was shot through the head at San Juan Hill but escaped with the loss of an eye.

—A John Eliot Memorial Prize Fund, of \$1,250, is to be established by Americans at Jesus College, in Cambridge, Eng. The interest of the fund is to be used to promote the study of Hebrew, in which Eliot took great interest. Another fund, called the John Eliot Memorial Scholarship Fund, also is to be established, the income of which will be a prize for the best scholar in all studies undertaken for the A. B. degree. Rev. James De Normandie, D. D., of Roxbury, Mass., a successor of Eliot in the pastorate of the First Church, is at the head of the scheme.

—We also quote from *Literature* the following statement about the famous Codex Bezae:

A facsimile edition of the Greek and Latin manuscripts of the four Gospels and Acts of the Apostles in the Cambridge University Library and known as Codex Bezae is being prepared by the Cambridge University Press for early publication. M. Paul Dujardin of Paris will photograph its pages and engrave them on copper by the process known as "heliogravure," which has never, we believe, been used for the reproduction of so large a volume. The facsimile will contain 830 pages and will be supplied to subscribers in two volumes either bound or unbound.

BOOKS OF THE WEEK

- W. A. Wilde & Co. Boston.
 THE ROMANCE OF AMERICAN COLONIZATION. By William E. Griffis. pp. 295. \$1.50.
 TWO YOUNG PATRIOTS. By Everett T. Tomlinson. pp. 366. \$1.50.
 KATRINA. By Ellen Douglas Deland. pp. 340. \$1.50.
 A GIRL OF '76. By Amy E. Blanchard. pp. 331. \$1.50.
 THE YOUNG SUPERCARGO. By William Drysdale. pp. 352. \$1.50.
 De Wolfe, Fiske & Co. Boston.
 GERALD AND GERALDINE. By A. G. Plympton. pp. 128. \$1.25.
 OLD SULTAN'S THANKSGIVING. By Lily F. Westelboeff. pp. 129. \$1.25.
 SANTA CLAUS ON SNOW SHOES. By Sophie May. pp. 127. \$1.25.
 BOYS IN CLOVER. By Penn Shirley. pp. 125. \$1.25.
 CHILD'S STORY OF THE BIBLE. By Mary A. Lathbury. pp. 267. \$2.00.
 Houghton, Mifflin & Co. Boston.
 A CORNER OF SPAIN. By Miriam C. Harris. pp. 195. \$1.25.
 CORONA AND CORONET. By Mabel Loomis Todd. pp. 382. \$2.50.
 FROM SUNSET RIDGE. By Julia Ward Howe. pp. 190. \$1.50.
 THE LIFE OF OUR LORD IN ART. By Estelle M. Hurll. pp. 370. \$3.00.
 Lee & Shepard. Boston.
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American Book Co. New York.
 BEGINNER'S LATIN BOOK. By J. B. Smiley and Helen L. Storke. pp. 282.

American Branch of the Oxford Press. New York.
 HOLY BIBLE, REVISED VERSION. With Revised Marginal References.

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 COLERIDGE. By Andrew Lang. pp. 256. \$1.25.

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 FOLLY'S BELLS. By Anne Gardner Hale. pp. 52.

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 CHRISTIANITY AND THE SOCIAL STATE. By George C. Lorimer. pp. 488. \$2.00.

PAPER COVERS

Tower Pub. Co. Allegheny, Pa.
 MILLENNIAL DAWN. Vol. IV. pp. 660.

Houghton, Mifflin & Co. Boston.
 ODE ON A GRECIAN URN AND OTHER POEMS. By John Keats. pp. 100. 15 cents.

Int. Com. Y. M. C. A. New York.
 THE PUBLIC USE OF THE BIBLE. Edited by D. O. Shelton. pp. 56.
 THE MORNING WATCH. By John R. Mott. pp. 17.

BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH. By John R. Mott. pp. 23.
 LESSONS IN PRAYER. Prepared by F. S. Goodman. pp. 36.
 THE SECRET PRAYER LIFE. By John R. Mott. pp. 20.

Cornell University. Ithaca.
 ANNUAL REPORT OF THE PRESIDENT OF CORNELL UNIVERSITY. pp. 101.

Rev. C. C. Hembree. New York.
 HEMBREE'S 800 TEST QUESTIONS ON THE BIBLE AND BIBLE LANDS. pp. 120. 25 cents.

Colportage Association. Chicago.
 MOODY'S ANECDOTES. pp. 126. 15 cents.

MAGAZINES

November. COSMOPOLITAN.—FRANK LESLIE'S.—WHAT TO EAT.—MAGAZINE OF ART.—INTERNATIONAL.—RECORD OF CHRISTIAN WORK.—CATHOLIC WORLD.—GOOD HOUSEKEEPING.—RELIGIOUS REVIEW OF REVIEWS.—CHAUTAUQUAN.—BOOK NEWS.—PHRENOLOGICAL JOURNAL.—ATLANTIC.—PREACHERS'—CENTURY.

There are in attendance at Western Reserve University, Cleveland, about 300 new students, half of whom are in the undergraduate departments of Adelbert College (for men) and the College for Women. The professional schools have also opened with large classes. The Medical College is without a Senior Class because of the lengthening of the course from three to four years. The increase in the number of students in the College for Women renders necessary a new building, and for this purpose a tract of land has recently been given adjoining the present college campus. During the past three years a course in European colonization, primarily outside of North America, has been given to increasingly large classes of students. It is now planned to offer an extended course by Professor Bourne on the same subject in the graduate school for the benefit of those who may wish to fit themselves for service in the colonies.

Current Thought

AT HOME

Much aversion to war on the part of Christians is due to the feeling that war invariably debases those who participate in it; that no man can enter an army and come out as pure as when he enlisted. Fortunately this is not true. Chaplain Brown of the Rough Riders, in the *Sunday School Times*, says that that regiment was a better regiment morally when it was mustered out than when it enlisted. He also adds: "Army vices either must have been greatly magnified in the past, or there is a different class of men in the army today than formerly."

The *Michigan Advocate* is grieved at the decline in the membership of the two Michigan Methodist conferences. "Unbelief," it says, "is the real canker that has eaten into our church life. . . . In the absence of heartfelt experience the higher criticism and lower atheism have silenced testimony, and God is without witness."

The *Christian Leader* of Glasgow is displeased at the tenor of the message brought by Ian Maclaren to the recent annual meeting of the Baptist Missionary Society. It says: "Ian Maclaren knows something of Liverpool. Some of his fellow-ministers in that city fought a battle not long ago with its hidden corruptions and shocked the community

with a frightful exposure. Will his rose-water theory of a supposed divine goodness that cannot consort with everlasting burnings of an unquenchable indignation with wrong—will it square with these facts and with kindred tragedies in every city of the world? . . . We shall be told that these sufferings are all of them remedial and that none of them are punitive. It is a comfortable doctrine, but is it true? Is it not a fact that moral sensibilities die? Do not a man's truthfulness and sincerity and all that connects him with ennobling influences perish as he descends the downward way of sin?"

ABROAD

The *London Chronicle* sums up an analysis of the Archbishop of Canterbury's compromise deliverance on the question of ritualism in the Anglican Church with this confession that "the primate must know, and his tone suggests that he well knows, that he possesses no absolute spiritual authority. His personal influence is great; but after all he goes, and another archbishop sits in Augustine's chair, and the tone may change to Low Church or Broad Church—an improbable contingency, we sadly admit—or High Church. But we fancy that as the High Churchman knows his mind more than his opponents, he is likely to score most distinctly from the politic temporizing of the primate. As a matter of fact, it is

only the Nonconformists who keep the Church of England Protestant. Withdraw the indirect, but very real, pressure of the great sects outside the Anglican communion, and the High Churchman would reign without a serious rival."

The *British Medical Journal* disputes Benjamin Kidd's dogmatic assertion, in his latest book, that white men cannot hope to colonize or live in tropical climes. It asserts that neither in theory or fact is there any justification for the belief. "The West Indies, which used to be called the white man's grave, now rank among the best sanatoria. The death-rate of European troops in the tropics, which used to be from 100 to 129 per 1,000, is now as low as twelve per 1,000 in India. In Trinidad and Barbadoes the sickness and mortality among European soldiers are actually less than at home. It is hardly reasonable to dispute any longer the possibility of tropical acclimatization. Already more than 10,000,000 white men and their descendants are settled within the tropics, laying the foundations of new and perhaps greater civilizations. The question has, in fact, been settled by the *solivtur ambulando* argument. What has now to be done is to study the means and conditions which may lead us to a complete victory over the tropical microbes, which are the real enemies to be conquered."

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The Outlook of British Congregationalism

As Seen at the Autumnal Assembly of the Congregational Union of England and Wales

By OUR ENGLISH CORRESPONDENT

The dominant note of the meetings of English and Welsh Congregationalists at Halifax, Oct. 10-15, has been one of indignant protest at the extraordinary spread of Romanism within the Established Church. This was the theme of the chairman's address, and speaker after speaker returned to it. Whatever the topic under discussion, as was humorously remarked, "All roads led to Rome." Nonconformists have no desire to interfere with the internal affairs of the Anglican communion, but as citizens they are entitled to see that the law is obeyed by a church which annually receives £7,000,000 of public money.

When the union last met in Halifax, forty years ago, the delegates numbered 482; this year they exceeded 1,200. Ten years ago there was not one woman delegate; this year there were about a hundred. The hospitality extended by Bradford Nonconformists to Church Congress delegates was reciprocated by Halifax Anglicans, the vicar and other clergy entertaining a considerable number of Congregationalists.

GROWTH OF TEMPERANCE SENTIMENT

The union sermon, by Dr. Allon's successor, Rev. W. Hardy Harwood, was a fine, manly utterance. His subject was *The Two Voices*—the Voice of Christ in the Temple and the Voice of Christ in the City. He condemned those who counsel the Christian to withdraw or turn away from public and civic life because unchristian things are done. Christians are in the world in order to make the world Christian—its politics, its commerce, its civic life. The sermon was highly eulogized by Canon Hicks, whose presence and fraternal words at the temperance meeting were pleasing proof of his remark that the cause unites all Christians. The speeches and their enthusiastic reception showed that temperance sentiment is running strong. Rev. C. Silvester Horne, the brilliant young Kensington minister, mentioned that during his long illness he was told that his chances of returning to work were due to his lifelong total abstinence. At a subsequent meeting Dr. Mackennal, having in view the proposals of certain ardent temperance reformers to exclude from church membership people engaged in the liquor traffic, and indeed all non-abstainers, issued a wise word of caution, saying he does not believe we have the right to determine the terms of church communion, that having been done by Christ himself.

CONDITIONS IN THE CHURCH OF ENGLAND

The chairman's address on Priestism and Priesthood was an able review from the Congregationalist standpoint of the situation created by the recrudescence of sacerdotalism. The most startling phenomenon in English church life, said Mr. Rowland, is the advance of Romanism through the agency of the clergy in the Established Church. The question is not merely one of ornate ritual; the leaders of the movement claim to be sacrificing priests, and are determined to be so recognized. They have deliberately set themselves the task of revolutionizing the Anglican Church by bringing it into harmony with Catholic tradition, and restoring it to the condition in which it was before the days of Henry VIII., when, to use Baring-Gould's words, "the Church in England was corrupted by Protestantism." Many a parish priest has today deliberately adopted the resolution of Faber, who, while still a clergyman of the Church of England, said: "My whole life, God willing, shall be one crusade against the detestable and diabolical heresy of Protestantism." Congregationalists have a right to interfere because the Romanizers are officials in a national institution for the continuance and condition of which Congregationalists as citizens are

largely responsible, and, further, because the dogmas of Rome are forced upon Nonconformist children in day schools. In the second part of his address Mr. Rowland gave some startling particulars about the various secret societies in the Established Church. He was undoubtedly right in saying that the movement towards Rome has been immeasurably greater than was generally believed, recent revelations having come as a shock to most people. The address, which occupied eighty minutes in delivery, was warmly responded to by the crowded assembly.

A resolution of sympathy with the Evangelical section in the Church of England appropriately followed. Dr. Horton, who moved it, quoted from a private letter written to him by a distinguished clergyman, saying that the Evangelicals in the church are helpless and are looking to the Nonconformists to rescue the country from the detestable tyranny of the Romanizers.

When delegates were presented from the Congregational Unions of Scotland, Jamaica, New Zealand and South Africa, one could not help mentally asking, Where is America? Why are not the Congregationalists of the United States represented?

DR. MACKENNAL'S REPORT ON AMERICA

The close attention with which the assembly listened to Dr. Mackennal's report of his visit to the Triennial Council and the enthusiasm certain passages of it aroused showed the warm interest of the delegates in their American brethren. The special circumstances under which his mission was discharged left on Dr. Mackennal the profoundest impression. His visit to Portland took place in a week which was one of the most important and decisive in the history of the American commonwealth. When, at Vancouver, he looked on the western ocean, there was strongly impressed upon him the future destiny of Canada and the United States. The great tide of civilization had for centuries been from East to West, but now the most westerly of the civilized nations of the earth is entering into the East once more, carrying Christian civilization with it. At Portland he found a profound sense of the responsibility of the new burden laid upon the commonwealth. America was first and foremost of Protestant nations in regard to foreign missions. The Congregational society of the States had had much to do with the awakening of Japan. America was the nation that called attention to the Armenian cruelties. America had taken her place, in consequence of her missionary operations in the South Seas. And so the best part of the community was being drawn into a foreign policy and had awakened to the fact that in affirming "America for the Americans and the rest of the world to look after itself," they were declining grave responsibilities which the providence of God thrust upon Christian nations. This led Americans to take a sympathetic view of English policy, we having passed through the very conditions which for you are only beginning. So you had come to see very clearly that the union of friendship and intimate sympathy between the two nations promised to be most fruitful for all the nations of the earth.

The assembly was deeply moved when Dr. Mackennal described how at one meeting he attended he was puzzled by a strange stir when God Save the Queen was being sung, the explanation being, he found afterwards, that behind him were being unfolded the united flags of Britain and America. Concluding, Dr. Mackennal averred that the feeling manifested towards England is not a mere outbreak of political advantage or a mere ex-

pression of thanks for our having sided with you at a critical hour, but is a very solemn feeling of responsibility, and he came back to England having learned a great lesson of political earnestness in international matters from association with you. His final word was an appeal to the delegates to do all they could to make the International Council at Boston next year a great success. The chairman, commenting on Dr. Mackennal's remarkable report, declared that the assembly, as representing the Congregational churches, was foremost in the desire that the Union Jack and the stars and stripes might in their union be symbolical of the union between the two peoples.

SYMPATHY WITH DR. BERRY

A pathetic incident was the moving of a resolution of affectionate sympathy with Dr. Berry in his prolonged and painful illness. The letter which Dr. Berry sent in reply was full of the courageous, hopeful spirit he has shown all along. He said that, through the prayers of his brethren and with the blessing of God, he looks with confidence to the restoration of his health and the renewal of his work. "There is still need for watchfulness, self-restraint and patience, but with the exercise of these qualities there is every reason to anticipate the best results."

Only brief mention can be made of other incidents of these most interesting meetings. At the magnificent public demonstration for the exposition of Congregational principles Dr. Guinness Rogers was in splendid form. How well the veteran wears! Addressing himself to the Romanist question, he drew an effective contrast between Spain and England 300 years ago and those countries now, the position of England and America in the forefront of civilization being due to the Puritan spirit and Protestant truth. The best part of a session was devoted to the advocacy of the tsar's peace message. A beautiful address was given by Dr. John Brown on the spiritual meaning of the Lord's Supper, in which he saw three great ruling ideas: (1) deliverance and forgiveness through sacrifice, (2) ratification of union with the ever-living and ever-present Lord and (3) nourishment of soul by common participation of the divine food which God gives for the life of the world.

In regard to the effort to raise £100,000 for church extension, the combined total of central and local effort up to date is £75,000, whilst £20,000 has been spent on renovation of buildings. The Church Aid Society reported that the stipends of aided pastors have been raised to £90, and an effort is being made to make the minimum £100.

In and Around Chicago

Only a Small Sum Needed

More than 200 students are enrolled in the classes at Wheaton College. A building for industrial purposes and a gymnasium will soon be finished. To equip these buildings President Blanchard needs about \$5,000. The institution is out of debt. It pays as it goes. The salaries of its professors are small, yet the work they do is as good as if they were paid more liberally, and the standard of scholarship is high. It ought to be a privilege for some one to provide the small sum so much needed at Wheaton.

A Unique Service

Sunday afternoon the congregations of the St. James, German, and the New England Churches met together in recognition of the dedication of the Church of the Redeemer by Emperor William II. in Jerusalem. The flags of Germany and the United States were intertwined about the pulpit. The German con-

sul presided. E. W. Blatchford, L.L. D., read a translation of the emperor's words in Jerusalem and a cablegram of congratulation was sent him by the large audience present. Rev. Nicolas Bolt, pastor of the St. James Church, which is the fruit of mission work done by the New England Church, spoke in German and Professor Mackenzie, pastor of the church in whose house of worship the exercises were held, in English. Altogether the service was one in which much interest was manifest.

The Forward Movement

The result of the meeting of corporate members at the house of Dr. Blatchford, so fully reported in *The Advance*, begins to appear in letters sent by the corporate members pledging themselves to do everything in their power to increase the interest in the work of the American Board by voice and pen, as well as by personal influence and gifts of money. The aim is to secure an offering from every church and a gift from every member. The large attendance at the meeting, the evident sense of responsibility on the part of those present, as well as the resolution finally adopted, indicate a determination to make the forward movement a reality in this field at least. The Board is greatly indebted to the courtesy of the hosts of the company, and for the genial welcome which was so heartily given. In no other house in Chicago have more notable gatherings been held than in Dr. Blatchford's, and none has been more important than this last one in the interest of foreign missions.

Temperance Discussion

The Ministers' Meeting, Oct. 31, was occupied in part with a report of the Mohonk Conference given by Gen. C. H. Howard, in which the discouraging features of the Indian problem were made prominent, although the signs of progress were not overlooked. His hope is that the people will rise and compel Congress to take such action as will render injustice toward the Indian hereafter impossible. The remainder of the hour was filled with a report by Rev. S. P. Dunlap on the present state of the liquor problem, and on the prospect for the future by Rev. M. H. Lyon. Mr. Dunlap thinks that the use of liquors is rapidly increasing, though this increase is chiefly in fermented rather than spirituous liquors, and that there is encouragement in the attitude taken by the great denominations in favor of a united effort to destroy the saloon. Mr. Lyon, though a pronounced prohibitionist, still believes that the control of the traffic by law, as under the South Carolina plan, is wiser in the present state of public opinion than prohibition. Prohibition is possible in the country, but not in the city. On the whole, Mr. Lyon thinks the future is full of promise, and that when all the reasons for the destruction of the liquor trade are appreciated the saloon will go. The meeting is now held in the clubroom of the Briggs House, and is fortunate in its quarters. Nov. 14 it will meet, at the invitation of Dr. Gunsaulus, at the Armour Institute, and after the usual exercises will test the ability of the cooking school of the institute by remaining at lunch.

Dr. J. Q. A. Henry and His Crusade Against Vice

Dr. Henry this week, after carefully obtaining evidence, brought fifty persons before the Grand Jury, and has secured indictments for all of them, except one, for violating city ordinances. The arrests were made for selling and circulating indecent literature, keeping slot machines and gaming establishments. It looks as if conviction were certain in nearly every case. This crusade is carried on under the auspices of the Young People's Christian Temperance Union. Dr. Henry is proceeding slowly and, so far as one can judge, with wisdom. He has been criticised even by the friends of good morals, on the ground that such movements accomplish only temporary good and fail to reach the heart of the evil. But even temporary good is surely better than nothing.

A Truant School in Chicago

President Harper has consented to act as chairman of the committee on the establish-

ment of a truant or parental school for the city of Chicago. That one is greatly needed is admitted by all. Legislation will be required to secure one. Various clubs and other associations have been agitating the matter, and if money could be obtained from private sources the school would probably be opened very soon. At present there is no place in the city to which a truant pupil can be sent. Superintendent Andrews wants at least \$100,000 for the first school.

Jubilee Funds

Not less than twenty-five per cent. of the money contributed for the peace jubilee remains in the hands of the committee and will be returned to the donors. The cost of the affair, so far as can be discovered, was about \$37,000. Between \$33,000 and \$35,000 were secured for the needy soldiers of the State and their families.

Chicago, Nov. 5.

FRANKLIN.

In and Around Boston

Sunday Preaching

The rain last Sunday morning kept a good many people from church. Most of the churches held the services of the Lord's Supper. A clear evening increased the congregations at the second service. Dr. Withrow at Park Street showed that an open and fully spoken Bible will change any community and that right beliefs save men. Dr. C. H. Beale at Immanuel Church described the influence of religious thought and belief on the agnosticism of our day. To Dr. Plumb's sermon of the previous Sunday, declaring that B. Fay Mills and Robert Ingersoll are twin prophets of evil, Mr. Mills replied, "You're another." The other twin has not yet been heard from. Dr. Lorimer, speaking on Opportunism in Religion, prophesied that "twenty-five years from now you will have no church or no open saloons." Many of the Methodist churches heard sermons from their bishops, their annual meeting keeping them in this vicinity over Sunday. The Tremont Street ended its golden jubilee services by hearing sermons from Bishops Warren and Mallalien. Denominationalism had its share of emphasis in several churches. For example, Rev. J. M. Foster's message for the day was to tell Reformed Presbyterians why they do not vote, and Rev. H. J. White told the Baptists of Bethany Church how immersion will figure in the next century. In Tremont Temple Mr. J. G. Woolley again expressed his opinion of professing Christians who do not adopt his method of dealing with the liquor question.

In Cambridge Dr. Alexander Blackburn, who is to cross the continent to minister to a Baptist church in Portland, Ore., addressed his farewell sermon to a crowded house. President Hyde of Bowdoin College, preaching to students of Harvard University on The Narrow Way to Eternal Life, gave no support whatever to the current popular delusion and pseudo-Universalism that all roads lead to eternal life. Save for its new terminology and method of approach the sermon might have been preached by John Calvin. In Newtonville the special feature of the day was the thirtieth anniversary of the Central Church, Dr. McKenzie and Dr. Patrick both giving reminiscences.

Professor Tyler's Cordial Reception

The education department of the Twentieth Century Club has reason to be highly gratified over the popular response to the course of lectures projected for the coming season. Certainly the large number of teachers and others who attended Prof. J. M. Tyler's initial lecture last Saturday morning gives proof that the right sort of university extension will be widely welcomed in this vicinity. Lorimer Hall in Tremont Temple was well filled with an audience of over 600 persons, and all were so delighted with the matter and the style of the lecture that they will spontaneously commend the course. Professor Tyler is the son of Amherst's famous Greek professor, and has

himself achieved distinction in the department of biology. His general subject is Man in the Light of Evolution, and his theme last Saturday was the Teacher and the State. On next Saturday he will consider the Theory of Evolution. The lectures are held at 10.30 in the morning.

A Delightful Reunion

It is a long time since New England Chautauquans have had as enthusiastic a reunion as they enjoyed last Saturday evening in Lorimer Hall, Tremont Temple. Every class was represented, from the first, the Pioneers of 1882, to that of 1902, organized this year. The presence in the city of the bishops of the Methodist Episcopal Church in their annual meeting occasioned the date of this gathering, instead of the usual time in February. After the banquet and the social hour there were addresses by Dr. William R. Clark, president of the New England Chautauqua Assembly, Dr. E. E. Hale, Bishop H. W. Warren of Denver and the father and founder of the C. L. S. C., Bishop J. H. Vincent. Drs. Hale and Warren have served as counselors of this organization from its beginning. Of course the Chautauqua salute—the waving of handkerchiefs—was offered again and again to the distinguished speakers. Great enthusiasm followed the announcement that Chancellor Vincent had promised to be present on Recognition Day at Lakeview, or Montwait, as it is now called, next July. Rev. A. E. Dunning presided. The membership of the class of 1903 in New England is much beyond that of recent years, and the organization enters on its third decade with evidences of renewed interest and a new era of usefulness.

Only One Ministerial Supply Agency Now

With Nov. 7 Rev. W. F. Bacon closes the Ministerial Bureau, which has been under his direction for nearly nine years. It was organized by Mr. George Beal in 1874, receiving a year or two after the approbation of the General Association of Massachusetts, which has never been withdrawn. For many years it was without a competitor and has been widely known throughout the land. Through the influence of Drs. Langworthy and Dexter it found its early home in the library of the old Congregational House, where it remained until that was removed to the new building. The ends for which it was created are now promoted by the Board of Pastoral Supply, indorsed and maintained by the Massachusetts General Association.

In closing his work Mr. Bacon bears testimony to the interesting fact that during the entire period of his service, with two exceptions, he has never received a discourteous or unkind word from any of the hundreds of ministers and church committees with whom he has had to do.

He is now ready to enter again upon ministerial work and would be pleased to serve churches as temporary supply, or would take a field permanently. His address will be 59 Water Street, Medford, Mass.

Baptist City Missions

Several Congregationalists were guests of the Baptist Social Union at Tremont Temple last Monday evening. The work of the Union has led to the incorporation, during the present year, of the Baptist City Mission Society. Its purpose is to strengthen feeble churches, to study the shifting population with the view to plant missions and churches forecasting the future needs of the city, and to enlist the cooperation of both city and suburban churches in work among the poorer classes. This work, now to be more systematically pursued, has already been done to a considerable extent through the Committee on Christian Work, and Baptists are in consequence able to say that they are now numerically, the strongest Protestant denomination in Boston. They have thirty-seven churches and over 15,000 members. Ten of these churches require constant financial aid from without. The enlistment of Baptists in a comprehensive or-

ganization for extending their influence in the city is a wise move which Congregationalists may well imitate. The union entertained as its guests Mr. J. B. Cornell of New York, who described the work of the Metropolitan Tabernacle, and Rev. Dr. Josiah Strong. He gave a very interesting address on How to Evangelize the Twentieth Century City. The Committee on Christian Work presented to every member of the union and its guests a copy of Dr. Strong's book, *The Twentieth Century City*.

City Evangelization

The ministers gathered in Channing Hall on Monday morning and heard a clear and interesting address by Rev. C. H. Washburn of Berkeley Temple. He noted the drift of population toward cities. Berkeley Temple seeks to meet this drift. In the ten years of its history 1,000 have joined the church. It becomes helpful to men in counsel. Above 800 received such assistance in October. In the earlier days there were few financial problems; today resources are cut off through cessation of legacies and death of benefactors. The churches of the suburbs and commonwealth should acknowledge a debt to the temple and the obligation of reciprocity. The Temple Club, with a membership of 450, is securing a larger recognition of the temple. An advisory board, with representatives in suburban churches, has already undertaken to strengthen this work and to give it permanence. Between six and seven thousand dollars are annually raised by the church for its own expenses. But this is inadequate, and, considering the opportunities, should be largely supplemented.

The Superintendents Meet

An attendance about twice the usual size gathered at Berkeley Temple last Monday to celebrate the special night when the youngest grades of the school are considered. Members of the Boston Primary Union met jointly with the superintendents so that it was a "ladies' night." Pres. J. W. Field conducted the devotional exercises after supper. Then the speaker of the evening, Miss Margaret C. Brown, late president of the Detroit Kindergarten Normal School, held the close attention of the large audience while she spoke interestingly on the subject, *Choices*. Mrs. W. D. Rich of Hyde Park sang several most pleasing selections.

Always at It

The summer months are not usually noted for Christian and benevolent activities. An exception to the rule appears in the records of the City Missionary Society. The report of work for the months of July, August and September shows: 10,511 visits made, 832 being to the sick in homes and hospitals; nine funerals attended; sixty-one copies of the Scriptures and 16,413 religious papers distributed; 299 meetings held; forty-four children gathered into Sunday schools; 109 persons furnished employment; pecuniary aid given at 913 times. Through the Fresh Air Fund there were distributed 34,065 street car tickets and 9,280 persons enjoyed a day's vacation or a visit in the country.

A New England Beacon

Park Street Church, as a central downtown religious institution, has realized its opportunity to serve the whole section of New England; and indeed it may minister to travelers who come to Boston from an entirely remote section of the country. To this end it has sent out self-explanatory letters to brother pastors at a distance encouraging them to extend its welcome to visitors or new comers to its locality. The letter is signed by the pastor, Dr. Withrow, and by the heads of the several departments of work.

If the church begins to forget the death of Christ, her sinking fires will remind her of her loss. To use the old language of the burnt offering, it is the fire kept burning on the altar hat burns day and night and shall never go out.—Dr. Robertson Nicoll.

A View Point For Two

Many of our friends can increase their usefulness in our direction by following one suggestion, *Be specific*.

When you mean *The Congregationalist*, say so.

Referring to a helpful article in these pages, why not be specific and name *The Congregationalist*?

Pastors know the comparative merits of denominational papers and which one really meets the needs of the churches. Call it by name. The people wish to know.

They wish to know which one keeps in closest touch with the progress of thought and of activities in the Denomination. Tell them *The Congregationalist*.

Some say, Now is the time to subscribe for a religious newspaper. But you can NAME it. *The Congregationalist* for \$3 until Jan. 1, 1900, or \$2 in church clubs.

Be specific. It will strengthen the case.

Yours, THE CONGREGATIONALIST, by
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 6. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 155 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Boston. Mrs. Mary L. Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 155 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer, Chicago; 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study, 5 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Important Meetings to Come

National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

New Hampshire Sunday School Association, Rochester, Nov. 15-17.

News from the Churches

Meetings to Come

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Nov. 14, 10:30 A. M.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Rooms 702 and 703 Congregational House, every Friday at 11 A. M.

ANDOVER AND WOBURN BRANCH W. B. F. M., Trinity Church, Lawrence, Nov. 10, 10 A. M. Basket luncheon.

BARNSTABLE CONFERENCE, N. Falmouth, Nov. 15, 16.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, Nov. 15.

OF SPECIAL NOTE THIS WEEK

An ideal pastorate in the State of Washington.

A movement for civic righteousness in Minnesota.

An individual's beneficent act has reached all the Protestant churches of a Boston suburb.

An old people's day in eastern Massachusetts.

A generous Wisconsin deacon.

THE UTAH ASSOCIATION

It met, Oct. 25, in the beautiful building of the First Church of Salt Lake City, and at frequent intervals the music of its splendid organ delighted the delegates. The number of churches is small and some are pastorless, therefore the attendance was not large. Rev. David Peebles, the veteran missionary, was moderator. Three new pastors were welcomed: Rev. Messrs B. M. Hogen of Park City, S. H. Goodwin of Provo, and Mr. H. P. Webb, a Salt Lake College boy, who is carrying on jointly the church and school work at Coalville and was approbated to preach. The annual sermon was by Mr. Hogen.

Among topics discussed were: The Function of the Prayer Meeting, opened in an excellent paper by Rev. George Lindsay; The Christian Endeavor Society and the Evening Service, by Prof. W. W. Parker of the college; Christian Citizenship, by Mr. A. N. Walters; Interdenominational Comity and the New Mission Fields, by Prof. H. S. Cooley; and Congregationalism as an Educational Force, by Prof. J. Newton Brown.

Each of the denominational societies had a hearing through some member of the association, and the meeting of the Women's Missionary Union was interesting as usual. Miss Congdon, preceptress of the college, gave an address on Spain, and Mrs. W. S. Hawkes, the retiring president, spoke on Our Call to Service.

Resolutions regarding the present audacious attitude of the Mormon Church in defying public sentiment by trying to elect to Congress a man who has practiced polygamy throughout recent years were passed, and one of farewell to H. M. Superintendent Hawkes, who has resigned and will return to New England.

THEOLOGICAL SEMINARIES

Bangor

Professor Paine's condition is so far improved as to meet his classes for a brief session each day.—Middlers and Juniors have completed the work in A Theory of Knowledge, under Professor Beckwith, and have commenced the study of ethics.—Through Deacon Duren of this city, the Seniors have been presented with copies of the Year-Book for 1898.—A missionary concert was held in the chapel last week, Professor Sewall leading. The subject was China.

Hartford

For some time the local Y. M. C. A. has felt that it should come into closer touch with the seminary. With this view the reception committee invited the professors and young men to tea last week. The seminary heartily responded and will do all it can to promote the fellowship.—Professor Perry attended the meeting of the A. M. A. He is now making a trip in the West in the interests of the seminary.—Professor Walker will deliver an address on Congregationalism at the General Conference in Danbury.—At the meeting of the Students' Conference, last week, Mr. Fulton spoke of the work of the Red Cross and Mr. Smith, a Junior,

told of his work with the Christian Commission in the army.—Mr. Hawkes has charge of the music at the Plainville church and Mr. Burnham, as last year, plays the organ in the Fourth Church this city.—The prayer meeting last week was led by Mr. Worcester.—The regular fall meeting of the trustees was held last Wednesday.—The November issue of the *Hartford Seminary Record* is out.—Mr. Smith of the Senior Class is supplying the Bloomfield Baptist church during the winter.

Yale

The Leonard Bacon Club last week debated the question of combining all the missionary societies. E. E. Day was chosen president and F. Q. Blanchard, secretary.—At a competitive debate, Nov. 4, W. M. Swann and W. E. Keeler, Juniors, were selected for the university contest for candidates in the team to meet Princeton.—The bi-weekly Senior addresses to the school have begun.—Deep sympathy is felt for Mr. J. Zerbe, a leading scholar of the entering class, whose mind has become deranged through overwork. He is now at Grace Hospital.

Pacific

President McLean has returned from southern California, where he attended the general association and preached at Pomona College.—The students have a prayer meeting by themselves Wednesday evenings.—The Boarding Club is in full success, with a Chinese cook.—Professor Lloyd has become for the present acting pastor at Mills College.

CONFERENCES AND ASSOCIATIONS

MASS.—The 84th semiannual meeting of the Old Colony Conference was held in Fairhaven, Rev. W. H. Brodhead, pastor. The topics were: The National Council, The General Association, Little Vices that Hinder, The Church and the Working Man, Some Impressions Growing Out of the Late War, The Social Function of the Church, An Inspirational Church and Christian Endeavorers. Sermons were preached by Rev. M. C. Julien and Rev. William Knight.

The Suffolk North Conference enjoyed being the guests of Pilgrim Church, Cambridge, Nov. 2. Tables were laid for 400 in the vestry and the auditorium was well filled at both sessions. This was a working conference. Speakers were limited and much time was given to debate. Practical themes were chosen that bear on the everyday work of everyday churches. The Model Sunday School was presented from four view points: Organization, The Superintendent, The Teacher, and Teaching. The thoughts expressed were in favor of the wider introduction of modern secular educational methods into the Sunday school, of increased Bible study and of constant watchfulness for the single end in view—the winning of the scholar for Christ. A symposium filled the evening session, in which Rev. Alexander McKenzie, D. D., Rev. R. A. McFadden and Mr. H. P. Smith presented the topic of the church in its essential work for the individual, its larger relation to society and its all-important attitude toward the state.

Woburn Conference held its fall meeting in Bedford, with good attendance. The general topic for discussion was The Spiritual Training of Believers.

ME.—Cumberland Conference met at Woodford's, 400 persons attending. Topics: Four Factors in the Religious Culture of Our Children, (1) Preacher, (2) Sunday School Teacher, (3) Public School Teacher, (4) The Home, Why Do So Few Unite with Our Churches? Is Our Preaching Lacking in Attractiveness and Power? Are the Demands on Our Members Excessive? Are People Repelled by the Average Standard of Piety? Are Our Creeds a Hindrance? How Secure a Revival of Religion? (1) What Kind Do We Need? (2) What Are the Best Means to that End? (3) Are There any Hindrances on the Divine Side?

Penobscot Conference held its semiannual meeting at South Brewer with the sermon by Rev. H. L. Griffin. Topics: How Deepen Our Personal Spiritual Life, The Greatest Need of the Church, What May a Pastor Expect of His People and the People of Their Pastor? The Need of the American Board, and A Plea for Better Sabbath Observance. Mrs. I. V. Woodbury made the principal address at the woman's meeting, where the work of the State, of the A. M. A., and the foreign work were presented.

R. I.—The autumnal meeting of the Rhode Island Conference was entertained by the Chepachet church, Oct. 25. Addresses were given on the subjects: Is Belief in the Bible Waning? and The Importance of the Sunday School, The Old-fashioned Gospel, Signs of Promise in Temperance Skies, Sabbath Reform. The chief address in the evening was by Rev. Byron Gunner on My Race.

N. Y.—The autumn meeting of Wyoming District, Western New York Association, was held at Java Village, Oct. 25, 26. The sermon was by Rev. W. A. Hobbs. Topics: Inspiration of the Scriptures, What People Can Do for the Church, The Sunday School, Sabbath Keeping.

GA.—The Savannah Conference was organized in Second Church, Oct. 23, as the first group of churches to act on the recent suggestion of the Georgia Association to unite and form smaller conferences.

CLUBS

VT.—The fall meeting of the Ascutney Club was held with the church in Windsor. It was an enjoyable gathering. The ladies served a most excellent collation. Following the after-dinner speeches, an address was given in the evening by Rev. Judson Smith, D. D., of the American Board. It comprised his observations during his recent journeyings in China.

NEW ENGLAND

Boston

(For other Boston news see page 663.)

CHARLESTOWN.—*Winthrop*. Rev. W. B. Forbush is to give a series of Sunday evening sermons on the subject, If Christ Came to Charlestown, What Would He Say? The first sermon deals with Christ's Word to the Lowliest Person. The church notes in its calendar, under the heading, "Our university volunteers," the names of college students who are active in various departments of church service.—*First* celebrated its 266th anniversary with a roll-call and supper, Nov. 2. Letters from absent members and an original poem were features.

Massachusetts

MALDEN.—*Maplewood*. A royal reception was given Rev. W. A. Evans and wife last Thursday evening previous to their departure for a new field in their native State of Illinois. The church record unanimously voices its indorsement of Mr. Evans as a preacher of ability, an untiring pastor and a successful winner of souls. During this pastorate of over four years 114 have joined the church, a burdensome floating debt has been paid, part of a mortgage debt liquidated, a church organ put in and home expenditures nearly doubled. Tender ties exist, especially between the retiring pastor and the many converts, and the parting causes deep regret both to pastor and people.

AUBURNDALE.—The annual business meeting, Nov. 3, with supper and roll-call, was attended by about 200 persons. Reports showed gifts for benevolent objects of \$4,796; of this amount \$2,353 were for foreign missions. The offerings of the church itself amounted to \$3,254.

QUINCY.—To 21 churches of this city Mr. H. H. Faxon, a resident, has given \$100 each to be expended "for the advancement of pure religious faith, the promotion of honest politics and the extension of social enjoyment." Among these churches are six of Congregational order.

WINCHESTER.—*First* had a recent "old people's day," with a sermon on The Fading Leaves by the pastor, Rev. D. A. Newton. The oldest person present was 91 years of age. The "roll of honor" list includes about 40 names of those over 80 years old.

SALEM.—The Congregational churches held a union service last Sunday in the interest of the Chinese work of the churches. Yong Ray made the address.

PEABODY.—*South*. The meeting house, refurnished and beautified, was opened for services last Sunday. In the morning a large congregation heard the pastor, Rev. G. A. Hall, preach on The True Nature and Mission of the Christian Church. A choir, assisted by soloists, rendered special music. In the evening Dr. D. S. Clark of Salem preached to another large congregation, and ministers from other local churches took part. The improvements consist of repairs to the outside of the building, painting inside and out, modern pews of oak, and interior decorations. The church has also been recarpeted and fitted with electric lamps. The amount needed for these improvements, over \$5,000, was raised through the active efforts of the pastor before the work was begun. Exceptional good feeling has existed between this church and the various denominations in town during this 12 years' pastorate.

DANVERS.—*Maple Street*. A series of special services, under the auspices of the New England Evangelistic Association and under the direction of Rev. J. A. Hainer, was held last week. Attentive audiences gathered day after day and were addressed, among others, by Rev. R. W. Wallace,

Dr. Smith Baker, Mr. H. M. Moore and Mr. J. H. Earle. A deep interest was manifest.

NEWBURYPORT.—*North*. Rev. C. P. Mills, the pastor, was again candidate for the legislature, having recovered his strength through a long vacation.—*Belleville*. The heads of all organizations form the "pastor's cabinet," to meet monthly. The Brotherhood of Andrew and Philip has announced six monthly socials in addition to the usual monthly entertainment course.

HAVERTHILL.—*Union*. The pastor, Rev. A. F. Newton, is building two houses nearly opposite the church, one of which he is to occupy as a parsonage.—*Riverside* has just celebrated its 10th anniversary. It was started by Rev. G. L. Gleason, and under his direction it has made good progress toward meeting the needs of its growing field.

FITCHBURG.—*Calvinist*. On the departure of Rev. G. R. Hewitt from this pastorate a unanimous expression of appreciation was passed by the church. The C. E. social was also made a reception to the retiring pastor and the chapel was thronged with his friends. A full purse of new bills was presented Mr. Hewitt and in response he spoke feelingly of his former relations with his people. Further gifts have been added.

BROCKTON.—The local churches on a recent Sunday enjoyed a home missionary rally day. Secretaries Pufferfoot, Coit and Shelton divided among them the seven churches of the city and gave them a broadside of addresses such as they have not heard many times.—*South* has just planned, on the occasion of a gentleman's supper, to raise \$12,000 before the end of 1899. Of this sum \$5,000 will be for the regular expenses, \$4,500 for a new parsonage and \$2,500 to pay the standing debt.

WALPOLE had an instructive missionary concert on a recent Sunday evening. The topics dealt with present day affairs, under the head The Missionary Problem of Larger America, and addresses were made by five members of the congregation.

WORCESTER.—*Park* is the fourth local church to reduce its indebtedness in a year. The pastor's wife, Mrs. Wilcox, is conducting the canvass to secure \$6,000, half of which is already pledged.—*Old South*. A special interest is evident and the after meetings Sunday nights have an attendance of 200 and more.—*Union's* annual meeting has occurred. Dr. Tuttle read responses from about 70 who were unable to be present. There have been 13 additions on confession and 13 by letter during the year. The present membership is 746. The Sunday school has increased and enrolls 540. The Woman's Association of 186 members has given \$1,312 to church and benevolent work.—*Piedmont's* annual offering to city missions amounted to \$800. The church still aids Immanuel Church, contributing about \$300 to its work.—*City Missionary Society*. The annual reports showed a successful year. Dr. Berry, formerly a medical missionary in Japan, was elected president and Dr. Mix was re-elected superintendent. The society, aids three churches, two English and one Armenian, and employs four lady visitors, who canvass the city, conduct sewing schools, mothers' meetings and administer relief, and in the summer have charge of the fresh air work. The expenditures are \$5,000 a year.

Maine

AUGUSTA.—Money has been contributed to paint the chapel, put in toilet rooms and equip a small gymnasium. Classes in physical culture are being formed among the boys and young professional and business men of the parish. A course of Sunday evening lectures is being arranged by members of the parish, who gave a like course so successfully two years ago. Such topics as these are used: Savonarola, Luther, Knox, Cromwell, Milton, Carlyle, Emerson, Sumner, Webster, Drummond.

PORTLAND.—*Williston* for just a year has been looking actively and earnestly for a pastor and now is united in the choice of Rev. Dr. Smith Baker, who came to supply the pulpit and at once awakened such attention that a movement was created which led to his election as pastor.

WINTHROP.—The pastor, Rev. R. R. Morson, has just returned to his parish with his bride. The death of Dr. A. P. Snow, Oct. 25, for many years identified with local educational interests, was widely mourned.

BAR HARBOR.—The pastor, Rev. Richard Owen, is happy to announce that \$3,000 have been paid on the church debt and the running expenses have been promptly met.

OTISFIELD AND CASCO.—Rev. David Coburn, who has served these churches about three years, has accepted a call to New Brunswick, and has preached his farewell sermon.

DEERING.—A recent council has voted to admit

the North Deering organization formed last spring. Rev. Mr. Hart is pastor.

BIDDEFORD.—Second will welcome its new pastor, Rev. E. M. Cousins, Nov. 15. A home department will soon be opened by the Sunday school.

Bluehill has received \$2,000 from the late Caroline B. Westcott of Portland.

New Hampshire

HILLSBORO BRIDGE.—A week's special services closed Oct. 30. They were designed primarily to get the church into line for a good winter's work. Being well sustained by the church, they resulted in not a few conversions. The pastor, Rev. F. W. Burrows, was assisted by Mr. O. W. Crowell, the gospel singer, of Concord. Neighboring pastors also assisted in the work, and the results, it is believed, will be far-reaching. The meetings were preceded by a canvass of the town.

EXETER.—Phillips has been sorely bereaved in the recent sudden death of Deacon Phillips White, Jr., at the age of 56. He had faithfully served as railroad station agent for 24 years. He was deeply interested in church work and had served parish and Sunday school in various capacities.

KEENE.—The 25th annual meeting of the N. H. Branch of the Woman's Board was held Oct. 19. Mrs. Helen C. Knight of Portsmouth was re-elected honorary president and Mrs. S. P. Leeds of Hanover president. The treasurer's report showed for the year receipts of \$4,102, a falling off of \$700.

GOFFSTOWN has voted to accept the \$600 left by the will of the late Samuel Orr, the interest only to be used for the work of the church.

Vermont

WOODFORD.—Work is carried on here in two centers, one of them, at the summit of the Green Mountain range, being occupied during the summer. This is largely done by workers from Bennington. Mrs. W. P. Park of Malden, Mass., has just completed a summer's campaign in this region. The interest at both points was unusual, and several new members have been added to the church on the heights.

JAMAICA has now a settled pastor in Rev. A. J. Cameron, who was recently ordained by unanimous vote of the council. The special occasion was marked by a lively interest and by a good attendance.

BRISTOL.—The corner stone of the new edifice has been laid. The church, under the leadership of Rev. C. N. Thomas, is making a plucky effort to build.

Rhode Island

PAWTUCKET.—Park rejoices in the return to pastoral work of Chaplain Woolley, who has been honorably discharged from his position in the First R. I. Regiment.

AUBURN.—The Swedish mission, under care of Rev. Aug. Wadensten of East Greenwich, dedicated a neat chapel, seating about 250, Oct. 21.

Connecticut

WEST CORNWALL.—Second. The village chapel is being enlarged by a kitchen and addition to the C. E. room which will also be used as a reading-room and library. Recently 200 pastoral letters were distributed asking for suggestions as to the main excellencies, defects and remedies of character in members of the opposite sex. Two Sunday evenings were devoted to Men and Women of the community respectively. Much interest was manifested by a large attendance. Rev. Chester Ferris is acting as pastor.

HARTFORD.—Fourth. Chaplain Kelsey gave a farewell service in his church to the First Regiment, in which he served and which has just been mustered out. Senator Hawley, Mayor Preston and Dr. J. H. Twichell, chaplain of the Seventy-first New York in the Civil War, made addresses. **Park.** The Horace Bushnell Club (named for the church's first pastor) has organized for the study of sociological questions.

MANSFIELD.—Second has just observed its 50th anniversary of the present house of worship. The society is nearly 200 years old, and there has been a church on the present site for over 150 years. The sermon was delivered by Rev. J. O. Barrows of Saybrook and the historical address given by G. D. Southwick.

SOUTH NORWALK.—In response to a presentation of the work of the American Board by Dr. Beard, preaching on The World Idea, and a pastoral note to the members, the annual offering was 40 per cent. larger than ever before, despite the slack work in the factories.

NEW HAVEN.—Dwight Place. Dr. J. E. Twichell was dismissed Oct. 31 with deep regret. He will remain two weeks longer and then goes to his new home in Northampton, Mass.—United. An

innovation this year is the Pleasant Sunday Afternoon service. The annual course of Sunday evening lectures, under the auspices of the Men's Club, will also be resumed.

REDDING.—The council called to ordain Edward R. Evans, of the Senior Class, Yale Divinity School, voted to postpone the ordination, and recommended that the church invite him to remain as permanent supply until the close of his seminary course.

WATERBURY.—Dr. Davenport, the pastor, has the sympathy of the entire city in the loss of his son, a corporal in the U. S. Volunteers, who died in Porto Rico from typhoid fever.

LISBON is greatly encouraged by the coming of an active young pastor, Mr. E. B. Robinson of the Yale Senior Class, who is to be ordained shortly.

MIDDLE STATES

New York

WARSAW.—Rev. W. A. Hobbs has completed 10 years of successful service here. In recognition of this fact a reception was given him and his wife at the chapel. Pleasant words, substantial gifts and a supper made the occasion happy. For years the church has paid its pastor a month in advance. The Woman's Foreign Missionary Society recently netted over \$60 at its thank-offering service.

NEW YORK.—Manhattan. At the communion service, Nov. 6, nine persons united by letter and one on confession. In the evening General Howard addressed a large audience, giving a graphic account of the work of the Army and Navy Christian Commission in the Southern camps the past summer. Commander Wadhams of the navy also spoke of the Christian work among the sailors.

New Jersey

CLOSTER.—The pastor, Rev. C. A. S. Dwight, has arranged a series of Sunday evening services, in which the Young Men's League takes charge once a month and the Y. P. S. C. E. one evening. These societies furnish the speakers and music, and make special efforts to extend invitations. The plan is working well. The league is a recently formed society in connection with the church, and is arranging for "social literaries" during the winter to which all young people are welcomed. Thus it is hoped to center interest about the church.

Pennsylvania

MEADVILLE.—Park Avenue. The first year of Rev. C. W. Wilson's pastorate has closed pleasantly, 91 new members having been received during the year, making the church one of the largest in the State. The C. E. Society has shown its aggressive spirit by adding an excellent printing press to the church equipment.

PITTSBURGH.—Welsh is encouraged by the labors of the new pastor, Rev. William Surdival, who took charge in May last, and has since received 31 new members. Last week Sunday was given up to the installation, with parts as noted elsewhere.

THE SOUTH

North Carolina

SOUTHERN PINES.—After six months' vacation spent in Colchester, Ct., Rev. G. R. Ransom resumed work, Nov. 1. The pulpit has been supplied by Rev. H. M. Tupper, formerly of Illinois. In the membership at Southern Pines are former Baptists, Lutherans, Methodists and Presbyterians, as well as Congregationalists. The only other Protestant churches in the place are Baptist, with preaching once a month, and Protestant Episcopal.

Georgia

ATLANTA.—Central has aroused new interest in the S. S. lesson by using stereopticon illustrations. Rev. F. E. Jenkins is preaching on The Life of Christ.—First's lecture course is made attractive by the co-operation of the college professors.

MACON.—Rev. J. R. McLean, called to Raleigh, N. C., remains a few weeks by general request to take part in the prohibition campaign.

THE INTERIOR

Ohio

CINCINNATI.—Walnut Hills. The Pilgrim Brotherhood held its first fall meeting, Oct. 28. A supper was served to 28 men of the congregation. It was the best meeting in the history of the organization. The brotherhood will assist in a special service, Nov. 20. All the brotherhoods in the city are to be invited and several speakers will be secured to discuss the subject Men and the Church. The "Pastor's Cabinet," representing 11 organizations, was organized Oct. 31. At the first meeting reports were given of the exact state of each organization. Then the whole work of the church was considered. The most important feature of the cabinet is the advantage it offers for concentrating the energy of the entire church upon any one plan. An idea for

the Sunday evening service enlists each organization in providing a program in turn. The object is to bring the church into vital touch with the great Christian activities of the day. The pastor, E. A. King, conducts each service and closes with practical, evangelistic remarks.—Vine Street. Rev. H. S. Bigelow is recovering from a slight attack of typhoid fever.

NORTH BASS.—Oct. 26 and 27 were great days on Isle St. George, when the community turned aside from its grape-picking to attend four services at the dedication of the attractive chapel and the formal reception of the church into Congregational fellowship. This is the only church in the community and all are interested. Secretary McMillan, to whom both church and house are largely due, was present and presided at the council, made the prayer and remained over Sunday. Sermons were preached and addresses delivered by Rev. Messrs. T. J. Collier, C. J. Dole and Secretary Fraser.

TOLEDO.—Washington Street has just celebrated its 25th anniversary, the pastor, Dr. G. A. Burgess, preaching on Congregationalism in the United States. A history of the church was also read. Among the features of anniversary week were: the meeting of the Toledo Congregational Club, addressed by Dr. King of Oberlin; a general meeting addressed by Dr. Vincent of Sandusky; a roll-call and covenant meeting; and a Congregational evening with several addresses of note.

HUDSON.—At a recent Sunday evening service the pastor, Rev. C. H. Small, read extracts from *The Congregationalist's* article, Chaplains in the Army, and from similar articles, with special reference to the use of Christian songs in the army.

SANDUSKY.—Dr. Vincent's departure from the city and State is deeply regretted by all, as he has acceptably filled a large place here.

Illinois

[For Chicago news see page 662.]

Rev. M. E. Eversz, superintendent of German department of the C. H. M. S., sends the following: "Pastors and the benevolent public are hereby cautioned against being imposed upon by 'Rev. Friederich Hildebrandt,' formerly of Friend, Neb. He is wanted there for obtaining money under false pretenses and uses a commission from the C. H. M. S. to give color to his specious plea. He is well built, below medium height, swarthy complexion black hair and good address."

Indiana

RIDGEVILLE.—Prof. H. C. Garvin has signified his acceptance of the call given him to become pastor and principal of the Christian Academy here. He is not able to close up his other engagements until January.—The son of Superintendent Fisher and the daughter of Superintendent Curtis both began teaching here this term. Improvements are under way in the chapel. The citizens have raised a purse of nearly \$500 for the work of academy and church.

TERRE HAUTE.—First. In a recent morning sermon Dr. Percival emphasized the need of replacing the present building with a new edifice more commensurate with the city and present needs.—Second. Rev. J. M. Sutherland began his pastorate Nov. 1, coming from Havana, Ill., where he had led in the erecting of a fine church. His coming was delayed by the sickness and death of his youngest child.

DUNKIRK.—Rev. A. O. Penniman has received a unanimous request from the church to be installed. He recently preached an evening sermon on Birds to a crowded house. A peace jubilee service was held Oct. 30.

Michigan

HETHERTON.—The whole county is interested in the dedication of the first and only meeting house in this town. This is the third new Congregational church built in this sparsely peopled county in four years, and these are the only ones in it.

DETROIT.—Boulevard. The Brotherhood has started a building fund for a new and larger edifice at some future day.

Wisconsin

MENASHA.—Deacon E. D. Smith has erected probably the finest library building in the State not paid for by public money. Land and building are valued at \$35,000. Both have been given to the city by Mr. Smith, and the library is to bear his name. It was dedicated Oct. 21.

ENDEAVOR.—Rev. R. L. Cheney has been temporarily released from the district missionary service, and has assumed charge of the church and academy. The work has been reorganized and the school opens hopefully.

VESPER.—In this out-station of Pittsville Rev. A. A. Martin, pastor, services recently held by Dis-

trict Missionary Dexter and Superintendent Haun resulted in the preliminary organization of a church.

PORT WASHINGTON is to build this autumn the basement of its projected house of worship, roof it over, and use it as a place of worship until another season. The estimated cost is \$700.

PRENTICE.—Under the lead of Rev. A. Chambers saloons have been voted out for the first time. He is active in pushing Christian work in north Wisconsin.

THE WEST
Missouri

ST. JOSEPH.—*Tabernacle.* Rev. Albert Bushnell announces this attractive series of topics for 10 evening services on the general subject Interviews of Christ: Nicodemus—Unconverted Church Members; The Woman of samaria—People With Dark Spots on Their Past; Levi and Zaccheus—Unscrupulous Business Men; The Impotent Man and the Blind Man—Heirs of Misfortune; The Syrophenician Woman—Parents Burdened for Children; Simon—People Who Entertain Guests; The Young Nobleman and the Lawyer—People Who Boast of Their Morality; The Woman Charged With Crime—Those Who Have Gone Wrong; Mary and Martha—The Bereaved; Bankers and Traders—Worshippers of the Almighty Dollar.

Iowa

PETERSON.—Since the arrival of Rev. J. S. Norris new heating and lighting apparatus have been put in and the platform has been enlarged to accommodate a chorus choir of 50, which the pastor drills. A choral union of about 100 has also been organized and is under his direction.

BLENCOE.—During a recent two months' absence of the pastor, Rev. A. G. Washington, his wife kept up all the services.

Rev. M. J. P. Thing of Stacyville has an out-station at Valley Springs, where he conducts the services in Bohemian.

Minnesota

FARRIS AND CASS LAKE.—A church of seven members, bearing this name, was organized Oct. 30, by Supt. E. H. Stickney and Rev. W. J. Conard, the latter having the work in charge. The Sunday school of which it is the outgrowth was planted by Mr. Conard last May at Farris, almost simultaneously with the birth of the town. Cass Lake is five miles distant, but being on a reservation the people are considered trespassers, and it was thought best not to make a separate organization till there is more prospect of permanency. Farris now has five saloons for a population of about 200.

North Dakota

HILLSBORO, having been considerably weakened by removals, had voted to discontinue the work. A recent canvass has resulted in paying all the debts and so encouraging the church that it now goes hopefully forward.

PACIFIC COAST
California

SPRING VALLEY.—Rev. I. W. Atherton, over 70 years old, rides 10 miles Saturday afternoons to conduct the Sunday A. M. service in the school-house at Jamul, and an equal distance for his afternoon service here. Seven years of such faithful devotion has greatly endeared him to his people.

Washington

WALLA WALLA.—*First.* After a five-years' pastorate Rev. E. L. Smith was dismissed by council Oct. 25. The resolutions recognize his fruitful work and give him strong and sympathetic commendation to the churches. During his half-decade of service 173 persons have been received to fellowship, 102 on confession, and the membership has increased from 60 to 197. The benevolences have had an equal growth. For 1893 none were reported, while in 1897 they reached \$657. In addition over \$29,000 were given to the endowment fund of Whitman College by members of the church in 1898. The development of outlying work in the county has kept pace with the benevolences, 11 Sunday schools and churches having been established. On the day following the council Mr. Smith was married to Miss R. I. Baker of Walla Walla, and they left immediately after for a year's absence in Europe.

Marysville and McMurray have each secured a site, and are collecting funds for building.

For Weekly Register see page 670.

After everything possible has been said in favor of martial virtues and achievements, whenever our people really take up the ques-

tion how best to win glory, honor and love for free institutions in general and the American republic in particular, whether in our own eyes or in the eyes of other nations and later times, they will come to the conclusion that more glory, honor and love are to be won by national justice, sincerity, patience in failure and generosity in success than by national impatience, combativeness and successful self-seeking, by as much as the virtues and ideals of civilized man excel those of barbarous man.—C. W. Eliot, President of Harvard University.

A Noble Cowardice

The fear of God does not indicate a defect of the nature. Blindness is a defect; deafness is a defect; lameness is a defect; these all involve privation. But the fear of God does not involve privation; it implies possession. When I go into a picture gallery and gaze on a work of some master, and say, "I fear I shall never come up to that," does that indicate want on my part? Nay, it is participation. It is the testimony that I am already an artist. My fear is the shadow of my love; the cloud into which I enter is born of my transfigured glory. I would not part with my cloud—not for sunbeams, not for worlds. It tells me that I have seen regions beyond. It is by the artist's soul that I know my own inartiststiveness; it is by the light of my rainbow that I see the flood. My night has come from day; it is not want that makes me fear.—George Matheson.

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INSIGHT OF PROSPERITY.

Prosperity usually follows peace and the atmosphere of this country today is very heavily charged with prosperity. You can see it on all sides in a multitude of forms. It is clearly evident in the elaborate preparations made for coming fall trade.

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There are seven drawers of five different sizes, separate locks, three-foot mirror, carved pillars, solid brass mountings, dust proof finish.

What Ought We To Do With the Philippines

This is a question which is variously answered in the religious press. "To do what lies in our power to ameliorate the condition of people thus thrown upon our hands is our plain duty, but to tie up our future with theirs is an act of unselfishness which verges upon folly," says the *Presbyterian Banner*. The *Christian Advocate* feels that if it "had the casting vote to decide whether any other form of government on the globe should be substituted for the Constitution of the United States it would instantly give it to continue the experiment which for a hundred years, with all its vicissitudes, has been the admiration of a large part of the world and the wonder of those who dislike it." The *Churchman* holds that "no course is left for the United States but to take the entire group." The *Christian Register* believes that "in the interest of civilization, in the spirit of humanity, and in accordance with the principles of our Declaration of Independence, we may say to the inhabitants of these islands: You ask for independence and self-government. We will help you get them. The American government will hold the city of Manila (which you did not build) as the friend and protector of the native inhabitants of the country. You say that you are capable of self-government. Try it. No foreign country shall intervene or interfere with your experiment. Let each tribe or nation keep to its own territory on its own islands. Set up your government. So long as it is adequate and peaceful the American Government will aid and protect you." The *Interior* is convinced that "if we turned the Philippines over to Spain with requirements to govern justly and humanely, we would shortly be compelled either to abandon

the Philippines to their fate, or forcibly eject the Spaniards, as the Powers did the Turks from Greece, Bulgaria, Crete, Servia, Roumania and Egypt. No, we are in for it, by no wish or will of our own, and there is no compromise between going ahead straight through, or in backing clear out." These and other citations which might be made do not substantiate the *Boston Transcript's* assertion that "the religious press of the country is almost unanimous against taking the Philippines."

The Minister's Temptations.

For one minister who falls by reason of what the world calls immorality, a dozen settle down into the perfunctory monotony of professionalism, because they fail to live alone with God, because solitude of soul is forgotten, communion with God is forgotten and ceases to be the atmosphere to which they habitually withdraw. The river that is to bring freshness to many a league of plain must have its rise in the solitary cleft of the lonely hills, and draw its waters from the snows that sparkle on their tops; and the minister to be of power must live alone with God. Character—that is the thing that wins after all.—*Dr. Alexander MacLaren.*

The *Montreal Witness* holds that "when the Carolines were some time ago about to be seized by Germany, Spain put in the claim of discovery some centuries before, and was allowed to take possession. Since then Spain has persecuted the Protestant natives and greatly worried the resident Americans. If there ever was a good moral claim to derelict territory the United States has such a claim to the Carolines. If anywhere the conduct of Spain has forfeited territory held by her it has done so in the Carolines. Yet we have heard nothing of delivering them from the misgovernment of Spain."

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The Business Outlook

The week immediately preceding an election of the importance of the one of Tuesday is apt to contain much more of political gossip, even in mercantile circles, than of actual activity in trade. As a result, therefore, of the elections, general trade in all branches and in all sections ruled somewhat more quiet, although the price range did not suffer in consequence. In Boston merchants and manufacturers are hopeful of the immediate future, after the country shall have learned just where the lines have been cast by the elections. The outlook, according to them, is encouraging both as regards consumption and prices. Even in the manufacture of cottons a more confident tone prevails and the Fall River curtailment plan is working satisfactorily for the print cloth market. Woolens are somewhat dull, and wool is bringing less money than many would like to see, but there is considerable business being done in the raw material from week to week.

New business in iron and steel quieted down last week, but values in this industry remain very firm. A steel rail pool is forming, which will doubtless result in advancing the price of steel rails. In hides and leather the situation is unsatisfactory and prices are lower, but more activity is reported in boots and shoes. The export movement of grains continues large and wheat has ruled pretty steady. Also in iron and steel and other manufactured articles there is a continued active export movement. It is figured that for the year this country will ship abroad about 800,000 tons of iron and steel products, which breaks all records and foreshadows that this country, from an iron and steel importing nation, has developed into one of the largest exporting countries in these products. The bank clearings for October show the business of that month throughout the country to have been in a highly satisfactory condition.

The stock market has long waited on the elections, operators for both the rise and the fall hesitating to make fresh commitments of capital until the political uncertainties were cleared away. In Boston all interest has centered in the copper stocks, and particularly in the Butte and Boston copper stock deal. There does not seem to be much doubt now that the Boston and Montana and the Butte and Boston mines will be consolidated under Standard Oil management. It looks now as though the winter would prove an active speculative period in Boston's copper stocks.

Christian Work and Workers

The annual convention of the Wisconsin State Sunday School Association has been postponed to Nov. 29. Rev. S. S. Matthews is president.

Rev. Dr. W. E. McCaughn (Presbyterian) of Toronto accepts the pastorate of the Third Presbyterian Church, Chicago, left vacant by Dr. Withrow.

John Robertson, the Scotch evangelist who has been laboring in Boston, is to go around the world on an evangelistic trip. The journey will occupy three years.

From the estate of the late William H. S. Jordan of Brookline the American Board receives \$5,000. The bequests to other denominational societies, missions and hospitals from the same source amount to nearly \$15,000. The will is likely to be contested.

The week of prayer for young men, customarily observed in November, is this year scheduled for Nov. 13 to 19, and the Y. M. C. A. World's Conference committee has issued attractive leaflets designed to call attention to the importance of the season and to aid in its useful observance. The general topics of prayer proposed range around the motto Like Christ, and the members of local associations are urged to emphasize the idea of personal consecration, while pastors are asked to preach a sermon to young men.

There certainly never was a time when special work in behalf of this large element in our population seemed to be more productive of tangible results. There are today 567 student associations with a membership of 33,000. Last year no less than 25,000 young men studied in the educational classes organized by local associations. Similar progress is reported from the railroad department. Four new buildings have been erected and work has been initiated at fourteen points. Not the least reason for gratitude is the success of the work for soldiers and sailors conducted in State and national encampments. We trust that there will be a widespread compliance with this request.

November Weddings

In the Cut Glass Department will be seen an extensive display of exquisite designs of cut crystal pieces, also of complete table services, adapted to wedding and complimentary gifts.

And in the Art Pottery Rooms (third floor) will be seen the newest things of China from Mintons, Doultons, Crown Derby, Worcester Royal Pottery, as well as our importations of Cloisonné and Satsuma pieces (choice bric-a-brac) from Yokohama, from the ordinary to the costly specimens.

In the Dinner Set Department are to be seen the superb new designs from the Cauldon China Works, Wedgwood, Haviland, and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets as required, from the ordinary to the costly decorations, up to the five hundred dollar services.

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Weekly Register

Calls

BOLSTER, Wm. H., recently of Harvard Ch., Dorchester, Mass., to Pilgrim Ch., Nashua, N. H.
BUSHEE, Geo. A., Roxbury, Ct., to Madison. Accepts, to begin Dec. 1.
COBURN, David E., recently of Otisfield and Casco, Me., to New Brunswick, Can. Accepts.
DARLING, Chas. D. (Pres.), Warren, Minn., to Washington, Ind.
DEAN, Fred. A., Chattanooga, Tenn., to Cameron, Mo. Has begun work.
FELT, Jesse B., Carthage, N. Y., to Pulaski.
FROST, William J., recently of Dover, O., to Harvey, Ill., in connection with post-graduate work at Chicago Sem. Accepts.
GEKRIE, Wm. A., Clintonville, Wis., to Durand. Declines.
GUNN, W. T., late of Cowansville, Que., to Embro, Ont. Accepts.
HALLOCK, Leavitt H., Mills College, California, to be acting pastor of Plymouth Ch., Minneapolis, Minn.
HAMERSON, John (Pres.), Whittemore, Io., to Canton, S. D. Accepts.
HAMMOND, Joseph, recently of Hancock, N. H., to Canterbury. Accepts.
HILL, Geo. W. C., Acushnet, Mass., to Proctor, Vt. Accepts.
KENISTON, G. N., Greene, Io., to Loomis, Neb., and four neighboring churches. Accepts.
KIMBALL, Lucien C., Canterbury Depot, N. H., to Dummerston, Vt. Accepts.
KIPLINGER, Orville L., Mound City, Ill., to Sandoval. Accepts.
KLOPF, John J., Bethany Ch., Chicago, Ill., accepts call to Stanton, Neb., and has begun work.
MARVIN, John T., Grinnell, Io., to Van Cleve. Accepts.
MOORE, Adna W., to remain at Blairsburg, Io., another year. Accepts.
MOORE, Chas. D., Princeton, Minn., to Second Ch., Moline, Ill. Accepts.
MORSE, Chas. E., Ninth Pres. Ch., Chicago, to Millard Ave. Ch., same city. Accepts.
MURPHY, Jas. S., Denison, Tex., to Okarche, Okl. Accepts.
PEARSON, Sam'l, lately of West Point, Neb., to Galesburg, Mich.
PEASE, Wm. P., recently of Hay Springs, Neb., to Bladen and Campbell. Accepts.
PRITCHARD, Wm. S., Oneida, Ill., to Granby, Que. Accepts.
RICHARDSON, John P., Rindge, N. H., to First Ch., Braintree, Mass.
RILEY, Wm. W., Chicago Sem., to Ulysses, Neb. Accepts, and has begun work.
SHELDON, Harry D., People's Ch., Buffalo, N. Y., to Wellington, O. Accepts, and declines call to E. Bloomfield.
SUTHERLAND, John W., formerly of Webster Groves, Mo., now of Detroit, Mich., to Wauwatosa, Wis. Accepts.
WESTON, Bartlett H., Dunstable, Mass., to Centerville. Accepts, to begin Dec. 1.
YOUNG, Wm. E., Granite Falls and Silverton, Wn., to Beulah Ch., Almedia P. O.

Ordinations and Installations

BLAKELY, Quincy, o. and i. S. Glastonbury, Ct. Sermon, Prof. E. C. Porter; other parts, Pres. C. D. Hartman, Dr. J. E. Twitchell, Rev. Messrs. F. S. Brewer and F. P. Waters.
DEAN, Frank W., Andover Sem., o. Red Cloud, Neb., Oct. 27. Sermon, Rev. G. W. Mitchell; other parts, Rev. Messrs. Sam'l Deakin, Sam'l Williams, John Foster, W. P. Pease and Dr. Harmon Bross.
DREW, Edward P., o. Pilgrim Ch., St. Louis, Mo.
McKINNEY, Sam'l T., Oct. 22. Sermon, Rev. G. H. Patton; other parts, Drs. Michael Burnham and W. M. Jones. Rev. Messrs. Fifth Stringer and Frank Foster.
ELWELL, T. Rob't, Chicago Sem., o. and i. De Witt, Io., Nov. 1. Sermon, Rev. G. S. Rollins; other parts, Rev. Messrs. E. A. Berry, Sam'l Shephard, J. C. Evans, J. B. Gonzales.
FARREN, Merritt A., o. Lyndon, Vt., Oct. 28. Sermon, Rev. A. P. Davis; other parts, Rev. Messrs. H. R. Titus, C. H. Merrill, J. C. Bodwell, Dr. A. H. Heath.
FESSENDEN, W. Chaffin, o. and i. New Boston, Mass., Oct. 21. Sermon, Prof. J. B. W. Stuckenborg; other parts, Rev. Messrs. J. B. Lewis, J. Dooly, S. P. Cook.
FINKE, Geo. W., o. and i. Second Ch., Huntington, Mass., Oct. 26. Sermon, Prof. M. W. Jacobus; other parts, Rev. Messrs. G. W. Winch, J. H. Lockwood, E. N. Hardy, L. H. Blake and Nicholas Van der Pyl.
FRENCH, Rob't M., o. Hadlyme, Ct., Nov. 1. Sermon, Dr. A. W. Hazen; other parts, Rev. Messrs. Francis Parker, Alex. Hall, E. E. Lewis.
GREIN, Albert L., Pilgrim Ch., Buffalo, N. Y., Nov. 1. Sermon, Dr. E. N. Packard; other parts, Dr. F. S. Fitch, Rev. Messrs. H. D. Sheldon, J. L. Franklin, J. W. Bailey.
HENDLEY, Harry B., o. Plymouth Ch., Minneapolis, Oct. 28. Parts by Dr. D. N. Beach and Rev. Messrs. J. A. Jenkins and S. J. Rogers.
PARTRIDGE, Ernest C., o. Shoreham, Vt., Oct. 31. Sermon, Prof. J. W. Churchill; other parts, Rev. Messrs. C. H. Peck, Benj. Swift, C. N. Thomas and L. C. Partridge, father of the candidate.
SURDIVAL, Wm., i. South Side Ch. (Welsh), Pittsburg, Pa., Oct. 30. Sermons, Dr. T. C. Edwards and Rev. Jos. Hammond; other parts, Rev. Messrs. T. H. Jones, W. O. Jones, Dr. T. C. Edwards.

Resignations

CARTER, Fernando E., Waseca, Minn.
CRAWFORD, Chas. H., Second Ch., Baltimore, Md.
ELLIOTT, Wm. A., Grand Lodge, Mich., withdraws resignation.
HARRIS, Rupert W., Orient and Gem Point, Io.
HEWITT, Geo. R., Calvinist Ch., Fitchburg, Mass.
MCGREGOR, A. F., Woodstock, Ont., to take superintendency of home missions.
MASON, H. E., Wingham, Ont.
MINCHEN, J. W., St. John, N. B.
SCOVILLE, Sam'l, Stamford, Ct., to take effect May 1 after a pastorate of nearly 20 years.
SMITH, Richard, Portland, Ind.
SMITH, Zwinglie H., Hutchinson, Minn.
TILLET, Barton C., Garden Prairie, Kelley and Slater, to take up evangelistic work.
WEBB, Henry W., Gettysburg, S. D.
WEISS, Geo. C., Watertown, Wis., renewed after church refused to accept, to take effect on or before Jan. 1.

Dismissals

BEACH, David N., Plymouth Ch., Minneapolis, Minn., Oct. 28.
GREGORY, Lewis, First Ch., Lincoln, Neb., Oct. 31.
HOLMES, Theo. J., Hopkinton, Mass., Oct. 28.
TWITCHELL, Justin E., Dwight Place Ch., New Haven, Ct., Oct. 31.

Churches Organized

BRUCE, S. D., rec. 25 Oct.
FARRIN and **CARRS LAKE**, Minn., 30 Oct., 7 members.
NORTH DEERING, Me., org. and rec. 27 Oct., 17 members.
WASHBURN, Wis., 27 Oct., 22 members.

Miscellaneous

COLBY, John S., formerly of Marlboro, N. H., now pastor of North Park Ch., Des Moines, Io., is seriously out

of health, and it is feared that he will have to give up his profession.

COLLIER, Christopher W., formerly pastor at E. Hampton, Ct., has just returned from a year of study and travel in Europe. His present address is 2 E. Divinity, New Haven, Ct.

GILBERT, W. J., is doing voluntary work among small and isolated communities in the southeastern part of King Co., Wn.

HARDY, Wm. P., of Verdendale, Cal., in his zeal to avoid expense in rebuilding parsonage, fell from the scaffold and sprained his ankle.

HAWKES, Winfield H., after exactly eleven years of faithful service as H. M. Supt., left Salt Lake City Nov. 2 and expects to arrive in Worcester this week.

The churches of Utah and Idaho, by resolutions of their associations, bear record of his faithful labors. He will seek a pastorate in New England, where he has formerly preached with success.

HOPKINS, Harold L., of Wardner and Wallace, Ida., also works in the mining towns of the Coeur d'Alene, where he is heartily welcomed.

JORDAN, Israel, recently of Bethel, Me., who has been recuperating at Saco, now finds himself ready to undertake new work.

KINNEY, Henry N., and family, recently of Mayflower Ch., Indianapolis, are in Phoenix, Ariz., for the winter.

LYNCH, Fred'k H., formerly assistant pastor of United Ch., New Haven, Ct., is supplying for the present at Lenox, Mass.

McNAMARA, John E., of Onawa, Io., received such a nervous shock in a recent railway accident as to be obliged to take treatment at a sanitarium at the expense of the railway company.

NEWELL, Wm. W., of St. Paul is supplying Fountain Park Ch., Minneapolis.

PIERCE, Albert E., has moved to Cincinnati, Ind., where he supplies a union ch. in connection with Solisbury.

SAUERMAN, Wm. E., pastor at Cincinnati and Belknap, Io., has been off duty for six weeks on account of sickness.

WOOD, Stephen R., formerly of Ferndale, Cal., sailed for Manila last month as acting chaplain of the Senator.

For Accessions to the Churches see page 672.

It costs nothing.—"A little book which costs you nothing if you want it, and which is worth \$5 to you if you are meditating the purchase of a mantle"—that is the way the announcement of the Paine Furniture Company in the last issue was worded, and it is true in every way, as those of our readers will eagerly testify who have taken the trouble to send three two cent stamps in order to receive it by mail. A representative of this paper was shown a copy of this book recently and found it most interesting reading.

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A Supplementary Roll of Honor

We published Oct. 27 a list of Massachusetts churches which, according to the most recent Year-Book, have given to all of our seven denominational objects. It may, however, hardly seem fair to a large number of churches in the State, some of which are the smaller churches, to exclude them from this Roll of Honor because they did not during 1897 contribute to the Ministerial Aid Fund. It has been generally understood that all that was really expected at the beginning of this national effort to raise a fund for ministerial relief was one generous contribution from every church for that cause, and many of our churches have thus responded. Hence the following churches, which contributed during 1897 to each one of the other six Congregational objects of benevolence, ought to be added to the Roll of Honor:

Agawam	Mattapoisett
Amesbury	Maynard
Amherst, South	Medford, Mystic
Andover, South	Union
Free	Middlefield
Ballardvale	Middleton
Ashby	Millbury
Beverly, Washington St.	Second
Blackstone	Millis
Boston, Phillips	Montague
Central	Miller's Falls
Naponeeset	Newbury
Pilgrim, Dorchester	Byfield
Highland, Roxbury	Newburyport, Belleville
Walnut Ave., Roxbury	North Adams
Boylston, Jamaica Plain	Northampton, First
Braintree, First	North Andover
Brimfield	North Brookfield
Brookton, Porter	Peabody, South
Brookfield	Plymouth, Pilgrimage
Brookline, Harvard	Plympton
Cambridge, First	Quincy, Bethany
Prospect St.	Richmond
Pilgrim	Salem, South
Danvers Center	Saugus, Cliffondale
Dunstable	Shelfield
Easthampton, First	Somerville, First
Egremont, South	Spencer
Fall River, First	Springfield, First
Central	North
Hitchburg, Calvinist	Hope
Frammingham	Stockbridge, Curtisville
Franklin	Sunderland
Grafton, Saundersville	Taunton, Trinitarian
Greenfield, Second	Union
Groton	Templeton
Hatfield	Tewksbury
Haverhill, Center	Townsend
Hawley, West	Ware
Ipswich, First	East
Lancaster	Wellesley Hills
Lawrence, Trinity	Wendell
Lee	Wenham
Lenox	West Boylston
Lexington	West Springfield
Lowell, Eliot	Williamsburg, Haydenville
Highland	Winchendon, North
First Trinitarian	Woburn, North
Lynn, First	Worcester, Plymouth
Mansfield	
Marion	

Hawaii Ours By Right

Senator George F. Hoar is opposed to action by the United States to take possession of the Philippines. He gives good reasons for his position. At the same time he is not less strongly opposed to the abandonment by our Government of responsibility for those islands. Not long ago he gave some able arguments against receiving the Hawaiian Islands into organic relations with this country. But the events of a few months have changed the conditions of those islands. We cannot tell what changes in the Philippine problem a few months may bring. Senator Hoar thus states the considerations which, in his judgment, warrant the acquisition of Hawaii:

Hawaii came to us with the consent of her own government, the only government capable of maintaining itself there for any considerable length of time. We held already the chief harbor and strong places of Hawaii. Her islands, except the American and European population, all of whom, with substantial unanimity, desired the annexation, were occupied by a feeble and perishing people that had gone down in a single century from 300,

000 to 30,000, who had lost all the essential characteristics of national life, and who, unless we saved them, were sure to fall an easy prey to Japan or any other considerable Power that should covet them.

Besides all this, we had long ago declared, with the unanimous consent of all our statesmen for nearly seventy years, that we would not permit Hawaii to exercise that power most essential to a national character and independence of determining her own fate, if she should choose to form an alliance or a union with any other country. Besides all this, we were told by our great naval and military authorities, whom it would, in my judgment, have been presumptuous to disregard, that the possession of the Sandwich Islands was essential to the protection of our Western seacoast against a hostile Power. There is nothing in Hawaii, outside of Pearl Harbor, which is ours, except the American element there, which can make a permanent people or can maintain a national life.

Intend honestly and leave the event to God.
—Esop.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AMSDEN—In Minneapolis, Minn., Oct. 16, Charles M., son of W. S. and Ella J. Amsden and grandson of Rev. J. C. Holbrook, D. D., aged 19 yrs.

DAVENPORT—Near Ponce, Porto Rico, Oct. 26, in the service of his country and of humanity, Clarence Gaylord, beloved and only son of Rev. J. G. Davenport, D. D., of Waterbury, Ct., aged 30 yrs., 6 mos.

GILBERT—In W. Brookfield, Oct. 30, Edward Gilbert, a direct descendant from Sir Humphrey Gilbert and for twenty years deacon of the Congregational church, aged 70 yrs.

GOODRICH—In Winchendon, Oct. 31, at the home of her daughter, Mrs. Charles A. Richardson, Mary J. Goodrich, in her ninetieth year. A life of loving kindness to the end, another witness to the gospel of Christ.

KIMBALL—In Bradford, Oct. 15, Leverett Kimball, aged 82 yrs.

McGUNE—In Norman, Okl., Oct. 26, Rev. William C. McGune, aged 78 yrs.

WALKER—In Farmington, Ct., Oct. 30, Mrs. George Leon Walker of Hartford, aged 87 yrs.

WHIPPLE—In Worcester, Oct. 31, Eliza Warren, widow of Franklin Whipple, aged 76 yrs., 6 mos.

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Education

— Dr. J. K. Pearsons paid Olivet College a recent visit. The chapel was filled with students and citizens eager to hear him. His interest in Olivet is being shown in a practical way.

— The University of Pennsylvania receives property valued at \$400,000 from the estate of the late Joseph M. Bennett of Philadelphia to be used in putting the advantages of that university more completely at the service of women.

— Atlanta University opened with larger college and normal departments than ever. It is gratifying that many new students are entering the higher classes, thus showing increasing efficiency in preparatory schools, public and private.

— At Pacific University the prospects were never so bright. The attendance is 60 per cent. greater than at the same time a year ago, and the attendance in the collegiate department alone is now forty-one with a number more to follow.

— Middlebury College is already planning for its centennial, which will be celebrated in 1900. It has had during that time eight presidents. The dedication of the new library will be one of the features of the celebration. There are thirty entering students.

— Dartmouth has purchased the house occupied by the late Prof. E. T. Quimby. After remodeling and enlargement it is to be used as a dormitory and boarding club for the younger members of the faculty. The older dormitories are receiving a fresh coat of paint.

— United States Commissioner of Education Harris reports that for the year 1896-97 the total enrollment of students in the public and private schools, academies, colleges and universities of this country amounted to 16,255,063 pupils. In 1872 only 590 persons in a million were enrolled in the colleges. In 1897 the number had risen to 1,216 in a million, notwithstanding a marked increase in the standard of admission.

— A circular has been issued stating that Andover Seminary is in a critical condition on account of insufficient income. Interest on its invested funds has decreased till during the last few years an annual deficit has occurred of about \$7,000. Subscriptions are solicited in shares of \$100 each, payable annually till by gifts and bequests the permanent funds of the institution shall be increased. Seventy such subscriptions would furnish the amount needed. While new and remote educational institutions have received generous aid from Massachusetts and New England Congregationalists, this, our oldest seminary, has never before made an appeal for help. Its friends believe that it has, in its time of need, a prior claim on the churches.

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Accessions to the Churches

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CALIFORNIA		MASSACHUSETTS	
Los Angeles, First,	3 16	Cambridge, No. Ave.,	3
Redlands,	9	Wood Memorial,	12 12
Richmond,	3	Northboro,	1 7
San Francisco, Mar-	4	S. Acton,	1 3
ket St.,	3 3	MICHIGAN	
Ventura,	3 3	Cadillac,	5
ILLINOIS		Grand Rapids, First,	3 10
Chicago, Crawford,	5 9	MINNESOTA	
Grace,	2 4	Dorset,	7
Leavitt St.,	3	Farris and Cass Lake,	7
Warren Ave.,	5 11	Minneapolis, Oak	17
Oak Park, Second,	2 12	Park,	17
INDIANA		Nassau,	18
Alexandria,	1 6	NEBRASKA	
Bren, Cen-	3 5	Aurora,	13 13
tral,	4 6	Holdrege,	1 4
East Chicago,	4 4	Keystone,	19
Grassy Valley,	5 7	Platte Valley,	26
Indianapolis, Bright-	3 3	Pleasant Grove,	19
wood,	3 3	Union,	27
Perth,	4 4	NEW YORK	
IOWA		Albany, First,	2 8
Cedar Rapids, Beth-	9 14	New York, Manhattan,	1 10
any,	7 7	Warsaw,	11 11
Hiteham,	8 10	Wellsville,	1 7
Spencer,	3	OHIO	
Victor,	3	Madison,	10 11
KANSAS		Rootstown,	3 3
Anthony,	7 7	Toledo, Washington	2 8
Maize,	18 18	St.,	2 8
Pleasant Plain,	14	PENNSYLVANIA	
Salina,	14 14	Meadville,	1 5
Topeka, North,	6 6	WISCONSIN	
Udall,	39 41	Clinton,	7 8
Wellington,	15 15	New Chester,	3 3
Western Park,	20 20	Port Washington,	27
Wichita,	20 20	Stoughton,	1 3
MAINE		Two Rivers,	2 5
New Portland,	7	Washburn (Third),	22
N. Deering,	8 17	OTHER CHURCHES	
South Portland,	7	Baltimore, Md., Sec-	10 10
Stoneham,	3 3	ond,	10 10
MASSACHUSETTS		Dora, Ore.,	19
Auburndale,	4 10	Farmington, N. H.,	3 3
Boston, Baker,	3 6	Hartford, Ct. First,	5
Berkeley Temple,	4 8	Kingston, Ala.,	16 16
Dorchester, Second,	3 11	Oberon, N. D.,	2 4
Immanuel,	2 4	Redmond, Wn.,	19
Mt. Vernon,	5 7	St. Louis, Mo., First,	6
Shawmut,	6 11	Sherman, Tex.,	3 3
Union,	3 3	Wallace, Ida.,	23
Winthrop,	2 4	Churches with less	23
Brookline, Porter,	2 4	than three,	23 33
Wendell Ave.,	6 13		
Brookline, Leyden,	10		

CONF., 374; TOT., 879.
Total since Jan. 1. CONF., 9,078; TOT., 17,253.

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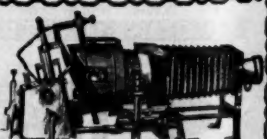


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Obituaries

ELIZABETH BEALS CORNISH

A LOVING AND GRATEFUL TRIBUTE BY HER SON

"Her children arise up and call her blessed." In Centerville, Mass., at the old home, on Sunday, Oct. 2, as the bell was ringing for morning service at the village church she loved so well, and where her voice and example for fifty-six years had been a constant help to high and holy living, the spirit of Elizabeth H., widow of the late Capt. John P. Cornish, passed out of this and into the higher and better life beyond to join that of her husband and to meet her divine Master, whom she had known and loved from early youth.

A brief review of such a life is helpful to the living, and is a just tribute to a character whose qualities of head and heart were known not only in the town in which she lived, but were recognized in that larger circle not limited by State lines into which of late years she had been lifted.

Her ancestry was of good Cape and Plymouth blood, her mother being a Crosby of the Cape and her father Capt. Asa Stevens long and well known in maritime circles as one of the ablest commanders who sailed out of Boston, whose Christian character was recognized everywhere he was known, and whose parents were from Plymouth. From both sides she inherited those sterling traits of character that have marked the best class of citizenship in the Old Colony section of the State.

She met him who was to be her husband while teaching school in Centerville, and was married to him by Rev. Lissa Bacon at her home in Cotuit, Nov. 24, 1842. The present home was built soon after, over which she presided to the time of her decease, a period of fifty years, and in the creation of which her refined and loving spirit was a prime factor in making it one of the happiest, as it was one of the richest, in social relations.

It was a home in which "Joy was duty and love was law." It was a home where God was recognized and honored. It was an old-fashioned home, where father and mother taught, both by precept and example that they believed God's Word, and where the Ten Commandments were its foundation stones and the Sermon on the Mount was the spirit that animated and gave it life.

She had said that she could never point to any particular day when she went through the experience called conversion, but from a child she loved God and delighted in his law. Her life seemed to flow into that of her divine Master as naturally as the river flows into the sea. Possessed of a nature highly spiritual, she lived a life that was "hid with God."

At the age of eighteen she joined the South Congregational Church on confession of faith, and was one of its most efficient and active members to the time of her death, her sweet temper and sound judgment making her valuable to the church and society in numberless ways. For fifteen years she was president of the Ladies' Sewing Circle, for forty years she sang in the choir, and she was always active in the Sabbath school, where she served as teacher and superintendent. Her class of boys expressed their respect for her character by being present in a body at the funeral services and by presenting a beautiful mound of fresh-cut flowers. Truly such a life is a benediction to those who come under its influence.

Her familiarity with the Bible was remarkable and she seemed to know it as a student would a text-book, and it was noticeable to see the deference paid her by people in other and city churches when she would visit them as they recognized her intimate knowledge of it.

She had a passion for music, as did father, and Sabbath afternoons she would sit at the organ and play their favorite hymns, while their voices would blend in sweet harmony, and this they practiced till upwards of seventy years of age. At her funeral a quartet selected from her friends sang a number of her favorite hymns, the services being in charge of Rev. William R. Joslyn, her former pastor.

As wife she was like the Pilgrim wedded to the Puritan, forming a union rich in its setting. As mother she was one of the sweetest, and while her spirit was of the gentle and yielding quality, yet her example and Christian teaching made her queen of the home, to whom all were glad to pay just homage and obedience.

Her life was always bright and cheery, and it mattered not how overcast was the sky, she would always find a sunny spot somewhere. Her very presence was a benediction and, as one of Boston's bright business men said of her, "A man is more manly and has a more exalted estimate of woman just by being in her presence." Nothing seemed commonplace in her hands. The routine duties of every day life received from her a touch that gave them character and dignity.

For fifty years it was her custom to sit by the south window with her little light, modest and kindly, so like herself, a constant help to all who came within their influence, and now that they have gone out, will leave a void and darkness that will be felt by many. Here she would sit and read her daily paper, for she kept in touch with the world's movements, and then take The

Congregationalist, whose editorials and teeming columns of letters from correspondents, with reports of conventions and missionary meetings, supplied her with the mental and spiritual impulse her nature craved.

This dear old home, consecrated by Christian living by both father and mother, how sacred and rich its memories! For fifty years it was a Mecca to which all gladly turned their feet and from which none loved to come away. Here children, grandchildren and numberless friends loved to come and stay as long as possible, for they always received the old-time heart-rejoicing, and everybody was made happy in an atmosphere of good cheer. In this home were reared three children, who enjoyed the priceless privilege of association with such parents. It is strange that under these beautiful conditions all three children in early life followed father and mother in joining God's church and people.

Without special disease, almost as if she recognized the hand of her husband beckoning to her to follow him, her hold on this life gradually weakened, until her life ebbed out as with the tide that washes the shore of her native town by the sea. Her children were summoned to her bedside and were permitted to be with her ere her spirit took its flight, and from her lips their names again spoken, see again the sweet face illumined with the smile of recognition, and from her lips receive the precious evidence of her full preparation for the change from this life to a blessed immortality. Thus closed a simple, home, mother life, rich in its setting of loving deeds and far-reaching in its uplifting influence.

Tenderly and with loving hands she was borne by her sons, grandsons, brothers and nephews from the dear old home of her making to the quiet resting place of the dead, where, in the peaceful surrounding of nature's charms of tree and wood, her body will rest beside that of her husband while her quickened spirit is happy in the presence of her God.

REV. DANIEL GOODHUE

Rev. Daniel Goodhue, who died in Burlington, Vt., Oct. 23, was born in Antrim, N. H., Sept. 12, 1820. He received his early education in the public schools and in 1848 he graduated from the theological seminary in Gilmanton, N. H. The same year he was married to Miss Mary P. Morrill of Guilford, N. H. Mr. Goodhue's first pastorate was with the Congregational church in Bradford, N. H. March 2, 1855, he was installed as pastor of the Congregational church in Danbury, N. H. He afterwards served the Congregational church in Troy, N. H. He moved to Vermont in 1868 and filled pastorates in Westfield, Troy, Londonderry and Rupert. He was a faithful and earnest worker in the church. He labored for several years as a missionary, under the auspices of the Vermont Domestic Missionary Society, and during his ministry was favored with four marked seasons of religious awakening, and two of the churches with which he labored were more than doubled during his pastorate. He was always deeply interested in the cause of education and also that of temperance.

Mr. Goodhue had long been a member of the Winoski Association of Congregational Ministers and he retained an active interest in all kinds of religious work, but for the last few years of his life, owing to the infirmities of age, was unable to be as actively engaged in them as he would like to have been. The church of his choice was very dear to him, though he was ever tolerant of the views of others, and by the manifestation of a truly charitable spirit endeared himself to many. Mr. Goodhue is survived by one sister, Mrs. Oren Nelson of Hancock, N. H. and an invalid daughter, Mrs. L. F. A. Goodhue of Burlington, Vt., his wife and elder daughter, Mary Elizabeth, who was the first wife of Mr. C. A. Hibbard of Burlington, Vt., having been called home several years previous.

REV. INGRAHAM THORNTON HART

In the early death of Mr. Hart, which was the result of typhoid fever, Oct. 11, the church loses a faithful and much loved servant. Born of a ministerial family in Mills Village, N. S., he was tempted for a time by brilliant offers to enter a business life, but chose the sacred calling. He studied in Genesee Seminary, Lima, N. Y., in his preparatory course and graduated from Syracuse University, June, 1897, immediately being married to Miss Jennie Elizabeth Benham of Lima, N. Y. During his college course he was almost constantly engaged in some form of Christian work, being approved for the ministry by the Central Association of New York, and serving with greatest acceptance at Pilgrim Chapel, Syracuse, and Prattam, N. Y. Immediately on graduation he accepted a call to the church in Woodville, N. Y., where he had been stated supply for some time, which he served for a little more than a year, until his sudden death. He was ordained July 28, 1898. Mr. Hart possessed a strong, manly, unaffected Christian character with remarkable winning powers over all classes with whom he came in contact. In each of the congregations which he served the people besought him to remain, and when his death came the whole community of Woodville was plunged in deepest mourning. He was especially beloved by the young, and had gathered among the sons of the farmers of the region a large class of young men whom he was leading upwards in various ways during the week as well as on the Lord's Day. He died in the triumph of Christian faith. The words of Paul were used in the funeral address by his former pastor, Rev. E. N. Packard: "For now I am ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me in that day, and not to me only but unto all them that love his appearing."

MRS. A. F. SANFORD

Mrs. Adeline P. Sanford, widow of Rev. David Sanford of Medway, died Oct. 27, aged ninety-four years, at the home of her brother, the late Dr. Henry G. Davis of Everett, Mass. She was born in Trenton, Me., but in childhood removed with her family to Northboro, Mass., where in her youth she united with the Congregational church. In 1859 she was married to John Patrick of Warren, Mass. Where she was an active worker in the church. Through her efforts the Ladies' Benevolent Society was organized, which has just celebrated its semi-centennial. On the death of her husband she returned to her old home at Northboro. In 1861 she became the second wife of Rev. David Sanford and the foster mother of his large family of motherless children. She admirably performed the duties of this new relation in the home and also in the church and parish. She was a woman of physical and mental vigor, efficient, self-reliant, frank, just, sympathetic and generous—thoroughly interested in every good work. After the death of Mr. Sanford she again made her home in Northboro with two of her sisters, where she remained until her decease. Her brother's house in Everett became her last earthly home. The infirmities of old age, aggravated by an accident, made her last years full of helplessness and pain. Through it all she was patient, grateful and reliant on God. Still ripened in spirit she fulfilled the prophecy, "Thou shalt go to thy grave in a full age, like as a shock of corn cometh in in his season." Her body rests in the Sanford lot in Medway cemetery.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 20-26. Praise the Lord. Ps. 147: 1-20. (A Thanksgiving meeting.)

That is a beautiful picture which Bunyan draws in the Pilgrim's Progress where he represents his traveler as entertained in the Palace Beautiful and after pleasant discourse with the inmates "they laid the Pilgrim in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was peace, where he slept till break of day, and then he awoke and sang." It was the natural thing for this Christian Pilgrim to do to praise God on awakening. If the critical reader says that any one in comfortable surroundings would be inclined thus to do, we have but to follow Pilgrim a little further on his way, to the point where he encounters Apollyon, to learn that when that great enemy of souls pressed him sore he, even as he fought, praised God in the language of Scripture, and as he makes his final victorious thrust he bursts out in Paul's psalm of praise: "Nay in all these things we are more than conquerors through him that loved us."

The normal Christian life, then, is a praiseful life whatever the circumstances. Much of our praise, it must be confessed, is perfunctory. Every week at church we take upon our lips the grand hymn, "Praise God from whom all blessings flow," and how often as we sing do our thoughts wander to the scenes of the week just closed or to our neighbor's costume. But the truly religious persons in all the ages past have put their hearts into their words of praise. They have delighted themselves in the Lord. They have loved to come to him and tell him what they thought of him, to praise him not alone for his bounty but for what he is, for his majesty and mercy, for his moral excellences, for his boundless and exhaustless love.

We lose much out of our Christian experience when we do not make constant room for this element of praise. It can be fostered. Sit down for a quiet half-hour at this Thanksgiving season and count up your blessings. They will grow in number and in beauty as you reflect upon them, as you think of your own unworthiness, as you contrast your lot with others. Sometimes, it is true, praise comes hard. It may to many at this Thanksgiving season, who think of nameless graves in Cuba or in the depths of the sea, or who have been in other ways during the last twelve months smitten of God and afflicted. Or one's own spiritual life may be at a low ebb. What is the remedy here? Thomas à Kempis suggests one: "If in prayer or holy meditation you should fall into a state of dryness or coldness or sadness be sure you give not way to despair, or cease to call humbly on the name of Jesus." Dr. Maclaren says that the name of Christ always opened the flood gates in Paul's heart. So it may be with us.

But the truly praiseful life is not the one that is constantly saying: "Praise the Lord! Praise the Lord!" but the life that is lived in the praiseful spirit. Some very good Christian lives seldom rise to the level of the Doxology. But other lives never touch ours without imparting tonic and ozone. They put one side their own fancies and whims; they make the effort to be cheerful and optimistic and God helps them.

FALL PRESCRIPTIONS

To avoid collapse before Christmastime use the summer's accumulated energy with wisdom.

For the voice—if weak and trembling—at a C. E. service try speaking from Christian experience.

A dose of benevolence will cure aggravated selfishness. Give systematically one to ten. Testimonials are legion.

That "tired feeling" on committees can be at once relieved if the patient can get a new view of Christian responsibility.

When there is discovered any tendency to sleep

at divine service or in the face of special work, shake well before taking.

Frequent heart applications of the pledge are sure antidotes for Christian Endeavor ague. Spasmodic service is readily cured.

The "quiet hour" has been found to cure fretfulness and discouragement and to sweeten the entire day. Take in the early morning.

If you would keep a warm heart wear a kindly smile. It will thaw the atmosphere without fail. Even laughter doeth good like medicine.

If lapses of memory are noted in an Endeavor meeting and seem likely to become chronic, enter upon a course of New Testament reading.

To insure a greater interest in your minister and more helpfulness from his sermons try speaking to him after service. Repeat regularly, twice on Sunday and once during the week.

NOTES FOR ENDEAVORERS

The Y. P. S. C. E. of the Porter Church, Brockton, Mass., will supply the local Y. M. C. A. with *The Congregationalist* for a year.

A sailor Endeavorer of Concord, N. H., has promised to give his prize money to the Seaman's C. E. home of Nagasaki, Japan, as a memorial to Carlton Jencks of the Maine.

Three C. E. Societies in Massachusetts have observed anniversaries recently—North Congregational, Lynn, fifteen years, and Berkeley Temple, Boston, and Templeton ten each.

An event which augurs well for the relation between pastor and young people took place in the Washington Street Baptist Church of Lynn, Mass. Shortly after the installation the president of the Y. P. S. C. E. gave, at a consecration service, the right hand of fellowship to the minister in behalf of the members.

A noteworthy class in studies relating to Christian citizenship is to be reopened in the First Church of Nashua, N. H. The pastor, Dr. Cyrus Richardson, conducts it. Some of the topics previously discussed were: Relation of the Family to the State; The Laws—How Made, How Broken; The Town as a Political Unit; and Taxation.

A RESULT OF THE BUSINESS REVIVAL.—A good indication of the certainty of returning prosperity is seen in the warehouses of our furniture dealers. Never in the old days of depression would they have dared to build such elaborate pieces of cabinetwork and offer them at such low prices, which are based on the certainty of large sales. It is a good sign, for it shows that our business men have confidence in the present outlook. Their confidence is not misplaced if one may judge by the crowds of purchasers that may be seen daily now at the warehouses of the Paine Furniture Company on Canal Street.

CATARH can be cured by eradicating from the blood the scrofulous taint which cause it. Hood's Sarsaparilla cures catarrh promptly and permanently because it strikes at the root of the trouble. The rich, pure blood which it makes circulating through the delicate passages of the mucous membrane soothes and rebuilds the tissues, giving them a tendency to health instead of disease and ultimately curing the affection. At the same time Hood's Sarsaparilla strengthens, invigorates and energizes the whole system, and makes the debilitated victim of catarrh feel that new life has been imparted. Do not dally with snuffs, inhalants or other local applications, but take Hood's Sarsaparilla and cure catarrh absolutely and surely by removing the causes which produce it.

FOR YOU

FOR that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment and poison the blood.

FOR loss of appetite take Stuart's Dyspepsia Tablets, because food promptly digested creates a natural desire for MORE.

FOR loss of flesh, use Stuart's Dyspepsia Tablets; they increase flesh in the only common sense way, that is, by digesting flesh-forming food, and assisting the weak stomach in disposing of it.

FOR gas in stomach and bowels, causing distress, belching and headaches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

FOR palpitation of the heart use Stuart's Dyspepsia Tablets because this symptom in nine out of ten cases is caused from a disordered stomach.

FOR impure blood use Stuart's Dyspepsia Tablets; pure blood can only result from wholesome food thoroughly digested.

FOR every form of weak digestion and stomach trouble (except cancer of the stomach) Stuart's Dyspepsia Tablets is the safest, most natural, most successful cure. No patent medicine, but composed of digestive acids, pepsin, bismuth, Golden Seal and similar valuable stomach remedies.

For sale by druggists at 50c for full size package, or by mail from Stuart Co., Marshall, Mich. Kindly ask your druggist first.

BABY'S
AWFUL
HUMOR

My baby sister had a rash, causing her intense suffering. We had doctors, and tried everything, without a cure. It would scab over, crack open, a watery matter would ooze out and the scab fall off. We procured a box of CUTICURA (ointment), a cake of CUTICURA SOAP, and CUTICURA RESOLVENT, and she was entirely cured without a scar being left.

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Our Readers' Forum

CONCERNING PROVIDENCE AND THE PARSONS

Not reading your weekly journal so regularly as perhaps, for my soul's health, I ought, it is only of late that I have seen your extended comment on my brief letter in the *Advertiser* last month, urging the return of our Massachusetts militia, the enlistment of colored soldiers, and a reconsideration by imperialist clergymen of their translation of God's will into the dialect of Wall Street speculators and Washington jingoes. I owe you thanks for giving currency to my suggestions, being well aware that your columns are more read by clergymen, or with more attention, than the fine print of a Boston daily is apt to be. You seem to be more assured than I can yet be that Providence wishes Congress to annex the Philippines and Porto Rico; if so, President McKinley must have been wrong last spring in declaring that "forcible annexation would be a crime," for surely Providence would not command a crime. "Destiny," that new divinity of which we hear so much by way of Chicago and Omaha, might conceivably arrange a crime; but is it not blasphemy to accuse divine Providence of being an accessory before the fact?

You do not seem to understand my humble difficulty. I found in my Greek Testament, many years ago, a Latin verse which said, "The tongues of earth are many, heaven's but one." That is, there is a single language of God and the archangels, where we on earth have a Babel-like diversity of jargons. In order to render the divine will from that celestial language into the excellent English of *The Congregationalist*, so as to be made certain which of the Philippines we ought to annex (if not the whole, which seems to be a point not made clear by any parson yet), the translator must know both languages, that of heaven as well as that of Boston. Where are the credentials of yourself, or any imperialist divine, in a matter so important? Has e'er a one of them given us certain information as to what Providence designs in regard to some very old questions?—such, for instance, as: Will the papacy last forever? Are the Jews to be converted? Shall Germany annex Holland? If not, can we reasonably expect that in a question so new as the annexation of the Philippines priestly linguistics are equal to the feat of rendering God's present purpose into English, French, German or Spanish? I must doubt until you convince me, and I confess I do not see what your proofs can be.

Have you not "traveled beyond the record," as lawyers say, in another matter of less difficulty? You assert with much apparent confidence that neither Mr. Sanborn nor his "school" are sufficient believers in Providence—that is, in a divine government of the world. I am not conscious of belonging to any school, but for myself I can answer confidently. If you can bring forward a single passage in the many hundred pages written and printed by me in the past fifty years which gives the least color to this charge, I will undertake to offset it with ten passages in which the unattenuated true faith is directly stated or distinctly implied. It was made matter of reproach against me, by Calvinistic ministers, even, that in my *Life and Letters* of John Brown in 1885 I had said, "The story of Brown will mean little to those who do not believe that God governs the world, and that he makes his will known in advance to certain chosen men"—of whom I asserted Brown was one. In my last and just published book, *The Life of another old friend, Dr. Earle* (which I have the honor to send you herewith), I quote with approval the saying of his correspondent that "the true Quaker should be a humble, gentle, self-distrusting spirit, leaning on a Power so vast, so incomprehensible, yet so ever-present, that he borrows its serenity through inmost obedience." The faith thus intimated has been mine from childhood.

Concord, Mass., Oct. 25. F. B. SANBORN.

[Mr. Sanborn, with customary clarity and acerbity of statement, calls attention in this note to a state of affairs which always exists when men with religious convictions and political beliefs differ among themselves. Each party claims divine sanction for its opinions, whereas the verdict of posterity may be that both were right in part and both wrong in part, or one wholly right and the other wholly wrong. If Mr. Sanborn, in his original communication to the Boston *Advertiser*, had not by insinuation scoffed at those whose views on the question at issue are opposed to his views, he might have escaped our imputations. Misunderstanding begets misunderstanding.]

We are perfectly willing to admit that it is a difficult matter for any individual or any party to speak with confidence at any time and say, "Thus saith the Lord." But we must be forgiven if, when such claims are made, we listen more respectfully to men whose lives and words have identified them in the mind of the church and nation with a just claim to know and speak the mind of God. If Mr. Sanborn will run over in his mind the list of the men and the journals of the country that are most strenuously opposing the policy of expansion, he will no doubt be surprised to find how large a proportion of them are identified with forms of religious faith which are intensive and self-centered. Without dwelling on this suggestive fact further, let it be said in conclusion that if Mr. Sanborn were less destructive and more constructive in his criticisms of public servants and "parsons," he would be a more helpful member of the community, even though a less brilliant letter writer.—THE EDITORS.]

AMONG the importations of Jones, McDuffee & Stratton will be seen the tall taper altar vases for church decoration. Also beautiful plant pots and pedestals for palms and chrysanthemums.

WINTER EXCURSION TICKETS ON THE PENNSYLVANIA RAILROAD.—On Nov. 1 the Pennsylvania Railroad Company will place on sale at its principal ticket offices excursion tickets to all prominent winter resorts in New Jersey, Virginia, North and South Carolina, Georgia, Florida and Cuba. The tickets will be sold at the usual low rates, with the usual liberal return limits. The magnificent facilities of the Pennsylvania Railroad, with its many connections, make this the favorite line for winter travel. An illustrated book, descriptive of winter resorts, and giving routes of travel and rates for tickets, will be furnished free after Nov. 1 on application to ticket agents. For tickets and information apply to agent Pennsylvania R. R. Co., 205 Washington Street, Boston, Mass.

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Use Dr. Greene's Nervura blood and nerve remedy—it will not fail to cure you. This great cure for disease is the prescription of Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, whom you can consult about your case, without charge, personally or by letter.

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The limitations of an advertisement permit only a casual mention of our extensive line of Fall Pleasure Vehicles.

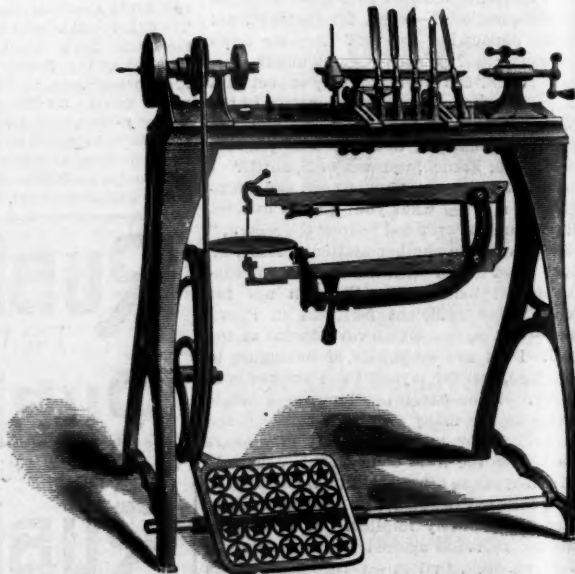
Suffice to say that in our experience of over 30 years, designing, building and distributing select carriages, we have never before been able to offer such a variety of clever carriage masterpieces, both finished and in process.

Carriage connoisseurs everywhere must feel an interest in such productions. We shall be glad to furnish details, prices, photos and, when desired, special drawings.

The French Carriage Co.

FERDINAND F. FRENCH

83 and 85 Summer St., Boston, Mass.



If you cannot get a Bicycle you can get a Scroll Saw, which is better. The one means pleasure, the other business. The one a continuous outgo, the other a continuous income. The Bicycle sends the boy abroad, the Saw keeps him at home. They are both alike good exercise. If a boy wants a Scroll Saw it is a sign that he can use it to advantage. We have the names of many thousands who have turned these saws to great profit during the past fifteen years. Give an ingenious boy the tools and he will see to all the rest. We sell the best foot-power saw (called the No. 1 Rogers) with Drilling attachment, Blower, Tools and Designs, for \$3.50. The Goodell Lathe, as seen in the above cut, costs \$12, with Scroll Saw Attachment and all necessary tools and designs. We are now the headquarters for all things in the scroll-sawing line, including Foot and Hand Machines, Star Saw Blades, Designs of every kind, Wood, Clock Movements, etc. Send money for what you want, or buy from hardware dealers. Circulars with full particulars sent to any address on receipt of a two-cent postage stamp.

MILLER'S FALLS COMPANY,

93 Reade Street, New York.